

THE
WAY TO TRVE
HAPPINES:

Leading to the Gate of
KNOWLEDGE.

OR,

An entrance to Faith : without
which it is vnpossible to
please G O D.

BY

Questions and Answers, opening
briefly the meaning of euery se-
uerall Booke and Chapter of the
BIBLE , from the beginning of
GENESIS, to the end of the RE-
VELATION.

LONDON,

Printed for Edward Brewster and Robert
Bird, and are to be sold at the
signe of the Bible in
Cheape-side.



To the Reader.

Judgements are prepared for Scorners, *Proverb.*
19.29.

If any man long after life, and to see good dayes,
let him refraine his tongue from euill, *1. Pet. 3. 10.*

As you would that men should doe to you, so
doe you to them, *Luke 6. 31.*

Loue couereth a multitude of faults, *1. Pet. 4. 8.*

He that loueth not, knoweth not God, for God
is loue, *1. Iohn 4. 8.*



The Doctrine of the Old and New TESTAMENT.

Question.



Has is Doctrine?

An. Precepts for the finding and racing out of sinne.

Qⁿ. What is the effect of doctrine?

An. Faith and vertuous living.

Qⁿ. How manifold is

doctrine?

An. Two fold, either Divine or Morall.

Qⁿ. Divine is how?

An. In our duty towards God.

Qⁿ. Morall is how?

An. In our duty towards our selves and our brethren.

Qⁿ. How many sorts of men may we call brethren?

An. Four.

Qⁿ. Which be they?

An. Such as are of one Parentage, one Countrey, one Religion or of one minde by friendship.

Qⁿ. How is Morall doctrine divided?

An. Into rules of dutie toward our superiours, parents, kindred, of-spring, family and interiours?

Qⁿ. How may this duty be infringed?

An. By the corruption of the flesh, and all other actual sinne.

Qⁿ. How many wayes doth God teach?

An. Four manner of wayes.

Qⁿ. Which be they?

An. By his word by his workes, by his punishments and by his blessings.

Qⁿ. Are these performed alway in his owne person?

An. No, but more often by his chosen Ministers.

Qⁿ. How are they intitled?

An. By the names of Patriarkes, Captaines, Judges Kings, Prophets, Evangelists, and Apostles.

Qⁿ. Which call you Patriarkes?

An. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaac, Jacob, &c.

Qⁿ. Which call you Captaines?

An. Such as had the leading of the Israelites from Egypt to the land of Canaan and gave directions in time of battell, as Moses and Joshua.

Qⁿ. Which call you Judges?

An. Such as executed Gods iudgements vpon

the enemies of the Church, and did administer Justice among his people, as Ehud, Shamgar, Othniel, Gideon, Thola, Samuell, &c.

Qⁿ. Which call you Kings?

An. The Anointed of God, and souveraign rulers of his people, as Saul, David, &c.

Qⁿ. Which call you prophets?

An. Such as by inspiration of the holy Ghost did foretell the ruine of sinne, and the reward of vertues, and were interpreters betwene God and man.

Qⁿ. Which call you Evangelists?

An. The writers of the Gospell of Iesus Christ.

Qⁿ. Why are they called Evangelists?

An. Because their workes containe the glad tydings of saluation to all that beleue.

Qⁿ. Which call you Apostles?

An. The chosen Disciples of Christ, as Simon, Andrew, Peter, Iohn, &c.

GENESIS.

CHAP. I. TO 51

Question.



Has do we learn by the creation of the World?

An. As touching the Creator, three things.

Qⁿ. Which be they?

An. His omnipotency in creating all things of nothing, his bountie in furnishing the world with all necessary ornaments, and his love, in giving man dominion over all, chap. 1. 20.

Qⁿ. What doe we learn as touching our selves?

An. Three things.

Qⁿ. Which be they?

An. The obseruation of the Sabbath, chap. 2. 2. Humilitie of minde in being made of the dust of the earth, chap. 1. 7. And the reuerence which we owe to marriage.

Qⁿ. Why ought we so reuerence marriage?

An. Because it was instituted of God himselfe, and in paradise, chap. 2. 2. 1.

Qⁿ. How ought a man to love his wife?

An. As himselfe, being flesh of his flesh.

Q. Where was man placed after his creation?
A. In Paradise.
Q. Did he continue there?
A. No, he fell.
Q. How?
A. By the malice of the Diuell.
Q. What was his sin?
A. Disobedience.
Q. How did God punish him?
A. He cursed him and his posterity, wherein he shewed his iustice chap. 1. 13.
Q. How did he comfort him?
A. By promising forgiveness by the seede of the woman, Christ Iesus chap. 3. 15.
Q. What did that shew?
A. His mercy.
Q. How many wayes did the curse of God extend vpon Adam?
A. Fouré manner of wayes.
Q. Which be they?
A. First, the earth was made barren for his sake, Secondly, his posterity, aswell as himselfe, became bondmen to hell, Thirdly, all the dayes of his life he was to eate his meate in the sweare of his browes. And fourthly, he was thrust out of Paradise.
Q. How was Eue punished?
A. Two manner of wayes.
Q. Which be they?
A. First, to bring forth her children in sorrow. And secondly, to liue in subiection to her husband.
Q. How was the Serpent punished?
A. Three manner of wayes.
Q. Which be they?
A. First, hee was made the most cursed of all creatures: Secondly, hee was to goe vpon his break: And thirdly, to deuoure the duke of the earth.
Q. Which was the second sinne of the world?
A. Murder.
Q. Who committed it?
A. Cain.
Q. Vpon whom?
A. Vpon his brother Abel, chap. 4. 11. 12.
Q. What was their quarrell?
A. About their sacrifice.
Q. Why?
A. Because Abel was accepted, and Caines was not chap. 4. 4. 5.
Q. Why did not God accept Caines sacrifice?
A. Because hee did it more vpon custome, then conscience.
Q. Why saught hee to sacrifice?
A. Their Father Adam.
Q. How could hee doe that, and he Law not yet giuen?
A. The Law of God is two folde: naturall, imprinted in mens hearts: and traditionall, pronounced from God, and written in the Bible.
Q. Which of these two had Adam?
A. The first.
Q. What was the punishment of Caine for killing his brother Abel?
A. Hee was cursed of God, and condemned for a run-againe.
Q. Whom did God raise after the death of Abel to build his Church vpon?
A. His brother Seth chap. 4. verse 15.
Q. Did the example of Caines punishment ad-

monish the succeeding age to beware of sinne?
A. No: as the world grew in yeares, so it grew in iniquitie.
Q. In what manner?
A. It was wholly corrupte, and full of crueltye chap. 6. 11.
Q. By whom did God reprove them?
A. By Noah.
Q. How?
A. In making it knowne hee would drowne the world by his preparing of the Arke.
Q. Were the people reformed?
A. No: they laughed at it, and remained secure till the waters came on them.
Q. Were all destroyed?
A. All but Noah and his family, and some other for the preservation of their kind.
Q. What moued God that hee would not spare so much as the brutes beasts?
A. His detestation of sinne.
Q. Who was the first figure of Christ?
A. Enoch.
Q. How was he a figure of Christ?
A. In being taken body and soule vp into heauen as Christ was chap. 5. 24.
Q. Who was the first figure of the Church?
A. Abel.
Q. Who was the second?
A. Noah preserved in the Arke.
Q. What did his preservation signifie?
A. The loue of God towards his Church.
Q. What did the tossing of the Arke by the waters signifie?
A. The persecution that the Church should suffer.
Q. Wherein did the mercy of God appeare?
A. In causing the waters to fall.
Q. Wherein did the zeale of Noah appeare?
A. In giuing God thanks for his deliuerance as soone as hee fate foote vpon dry ground, chap. 8. 20.
Q. How did Noah afterwards offend?
A. By drunkennesse chap. 9. 21.
Q. Who covered their fathers shame?
A. Shem and Iaphet.
Q. What reuined they for it?
A. Their fathers blessing chap. 9. 23.
Q. Who made a mocke as his fathers infirmities, and did not seeke to couer it?
A. Ham.
Q. What was his reward?
A. His fathers curse chap. 9. 25.
Q. How did God plague ambition?
A. By confusion.
Q. Where?
A. At the building of the tower of Babel, where all people purchased the displeasure of almighty God.
Q. By whom did they recover their displeasure?
A. By the faith of Abraham, chap. 13. 3.
Q. How?
A. In his seade all nations were blessed.
Q. Who was Abrahams brother?
A. Lot.
Q. Did they agree together like brothers?
A. Yes, till they grew rich.
Q. Who was the cause they fell out?
A. Their hearthmen.
Q. After their quarrell was knowne, did their

Matters as men of our age seek to be revenged one of another?

An. No; they gave gentle words and sought means how to prevent the like inconvenience.

Qn. How was that?

An. They departed and dwelt asunder, chap. 13. 7.

Qn. But with that separation did their love decay?

An. No: it was still constant, and brother-like.

Qn. How doth that appear?

An. In that after that Lot was taken prisoner in the company of the Kings of Sodom and Gomorrah, Abraham with a band of men, rescued him chap. 14. 15.

Qn. Did Lot then dwell in Sodom?

An. He did.

Quest. Why? that was a dangerous place, though pleasant?

An. True so are all places where wickedness abounds.

Qn. Yet Lot was a righteous man?

An. He was but he suffered as the wicked did, by being in company with them.

Qn. How was that?

An. Hee was taken prisoner (as I said before) with the irreligious Kings, going in aid with them against their enemies.

CHAP. 15. to 10.

Question.

Who was Abraham's wife?

An. Sarah.

Quest. How did she offend when she perceived her self barren chap. 16. 7.

An. "yiving unlawfull meanes to raise seede to her husband.

Qn. How was that?

An. By sending Hagar her maid to his bed.

Qn. How did God punish her for it?

An. Her maide despised her, and triumphed over her in her owne house chap. 16. 9.

Quest. What other sinne followed in the necke of that?

An. Wrath.

Qn. How?

An. She obtained license of her husband to be revenged upon Hagar.

Qn. In what manner was she revenged?

An. she thrust Hagar and her child out of the doores.

Qn. Whither went Hagar?

An. Into the wilderness.

Qn. Had she any friend to go in?

An. None at all, she was a poore seruant, and a stranger.

Qn. To whom did she appeale?

An. To God.

Qn. Did he deliver her?

An. Yes.

Qn. What leaue us by that?

An. That God reiecteth no estate of persons in their misery, if they call vpon him, chap. 16. 10.

Qn. Was Sarah barren still?

An. No: God gaue her a sonne in her old years.

Qn. What was his name?

An. Isaac, and this was hee in whom the covenant was made.

Qn. What was the sign of the covenant?

An. Circumcision, or the cutting off of the foreskin.

Qn. What is signified by that?

An. The casting away of the lewd affections of our hearts, if we meane to be made partakers of Gods mercy, chap. 17.

Qn. Were none partakers of the covenant but such as might be circumcised?

An. Yes, women; because vnder the name of man, both sexes are comprehended.

Qn. What was Hagar's sonne's name?

An. Ishmael.

Qn. Did not the covenant belong to him as well as to Isaac seeing he was the seed of Abraham?

An. No.

Qn. Was there two covenants then that God best him for?

An. Yes there were two covenants made.

Qn. Which be they?

An. The one eternall made to the children of the spirit; the other temporall made to the children of the flesh.

Qn. What was the temporall covenant?

An. That from Ishmael should spring a mighty Nation euen twelve Princes chap. 17. 20.

Qn. Where was Abraham now stand?

An. In Canaan.

Qn. What temporall blessing did God bestow vpon him?

An. He was exceeding rich.

Qn. How did he employ his riches?

An. In hospitality and other good deeds.

Qn. Wherein appeared his hospitality?

An. In vsing strangers and travellers kindly.

Qn. What strangers?

An. The three Angels in the shape of men.

Qn. How did he entertain them?

An. First hee ran out to entertaine them then he entertained them to rest in his tent, and last of all he feasted them.

Qn. Do rich men in these dayes follow the example of Abraham, in vsing friendly hospitality towards strangers and poore men?

An. No the most part of them, in stead of running to meete the poore, when they see them coming, turne their backs vpon them, and runne from them and in stead of entreating them to stay, with hot and crabbed words rase them from their doores, and in stead of feasting and refreshing them, lets them depart weary with empty stomacks.

Quest. How did the Angels requite Abrahams hospitality?

An. Told him joyfull newes concerning the birth of his sonne Isaac, and what the purpose of God was toward Sodom and Gomorrah.

Quest. What was the purpose of God toward Sodom?

An. Vnterly to destroy it for sinne.

Qn. Did Abraham pray for it?

An. Yes, in such zealous manner, as had there bene found ten godly persons in it, the citie had bene saved chap. 18. 11.

Qn. Why did Abraham pray for them?

A 1

An. First

Q. What is regard of his brother Lot that dwell there. and then in regard of humanity. for that it grieves him so many people should be destroyed.

A. What did that signify?

A. That *abominations* (as Gods people ought to be) was of a pitiful mind. even towards infidels.

Q. What solicited Gods vengeance against the prayer of Abraham?

A. The continual cry of sinners, ascending out of Sodom and Gomorrah, into the ears of Gods whereby we know that there is a continual crier against vs. so long as we let it dwell amongst vs.

Q. Was all in the City then destroyed?

A. All but Lot his wife and two daughters.

Q. What was the Commandment that God gave them?

A. Not to look backe.

Q. Was this Commandment kept?

A. No. Lots wife brake it.

Q. What was her punishment?

A. She was turned into a Pillar of Salt. chap. 19. 26.

Q. What would her to look backe?

A. Her fond desire. to think she should forgoe her wealth and so please a place.

Q. What was we learn by this?

A. That no care of earthly things (bee they never so glorious) must hinder vs. from obeying Gods commandments.

Q. How was the City destroyed?

A. With fire and brimstone from Heaven. chap. 19. 24.

Q. Where did Lot remaine afterward?

A. In the mountains.

Q. Where was he still in while he lived there?

A. Drunkenness.

Q. What was next?

A. Two lices.

Q. What doth this prove?

A. That one sinne begets another.

Q. How was Lot incestuous?

A. By his owne daughters.

Q. What caused him to do this?

A. They when they had made him drunk.

Q. What was Gods punishment for this sinne?

A. The Nations that came by that conception was a cursed generation.

Q. What generation was it?

A. The Moabites and the Ammonites. chap. 19. 37.

CHAP. 20. TO 35.

Question.

Who had he to have wronged Abraham by taking his wife?

A. King Abimelech.

Q. How was he prevented?

A. God threatened him with death. chapter 20. 1.

Q. Did he upon that deliver her backe to her husband?

A. He did.

Q. What lesson we by this?

A. Two things.

Q. Which be they?

A. First that God will punish adultery. and next the very heathens abhor the breach of wedlocke. chap. 20. 10.

Q. How did God try Abrahams faith?

A. By bidding him sacrifice his onely sonne Isaac. chap. 22. 1.

Q. Would he have done it?

A. Yes. but that an Angell stayed his hand.

Q. How was his faith rewarded?

A. God renewed his Covenant once againe. and told him. for that deede hee would multiply his seede on earth. like the sand of the shore.

Q. What virtues did God further praise in Abraham?

A. His patience.

Q. How?

A. In taking his wife Sarah from him.

Q. Yes he did move us for her deaht?

A. That was the weakness of the flesh. but his soule was glad in that he knew she lived eternally. chap. 23. 2.

Q. What other virtue had Abraham?

A. Uprightnesse of mind.

Q. Wherein did this appeare?

A. When Hebron the Hittite offered him a piece of ground to burie his dead. hee would not take it before he had paid the price of it. chapter 23. 11.

Q. Is that modestly observed now ad ayes?

A. No many will be so farre from giving vn- to their neighbours the worth of their goods: as they will seek to deceive. confound. and violence. to pull them from them wrongfully. and for nothing.

Q. What was Abrahams care for Isaac when he came to age?

A. To provide him a vertuous wife. chap. 24. 1.

Q. Was he ruled by his fathers appointment?

A. He was.

Q. What did he for in this?

A. A godly. president of obedience to all sonnes. to follow the counsell of their parents in choosing them wives. and not their owne morall. nature desire.

Q. Whom did Abraham send about this business?

A. His chiefe servant. chap. 24. 2.

Q. How did he proceede in it?

A. With prayer that hee might speede well. and thanksgiving afterward. for his success.

Q. What other good property was in that servant?

A. He would not eat when hee came to his journeyes end. before hee had done his masters message.

Q. What may servants learn by this?

A. To regard more their masters business then their owne pleasure. chap. 24. 4.

Q. Whose daughter did he chuse for his masters sonnet?

A. Rebecca the daughter of Bethuel.

Q. When the Parents heard the request of Abraham. did they presently give their daughter to Isaac?

A. No. they asked counsell of God first. and then

GENESIS.

then the maides consent.

Qⁿ. What is to be learned by this?

An. As children ought not to match without their parents consent: so parents ought not to match their children without their consent; chap. 24. 58.

Qⁿ. After Isaac and Rebecca were married, what issue did God give them?

An. Two sons; Esau and Jacob.

Qⁿ. What was Esau's vnderstanding?

An. The lust of the flesh.

Qⁿ. Wherein?

An. He sold his birth-right for portage.

Qⁿ. What was the fight?

An. An over-fight that many worldly men run into.

Qⁿ. What was that?

An. Preferring of trash before the rich graces of God chap. 25. 33.

Qⁿ. What did that negligence loose him else?

An. His fathers blessing.

Qⁿ. What was the reason?

An. Because not regarding his earthly patrimonie God likewise suffered him to loose the benefit of this heavenly inheritance, which was spirituall benediction.

Qⁿ. Did Esau at last see his owne error?

An. No. but ranne farther into error.

Qⁿ. How?

Answ. By hating his brother Jacob, chaptes 27. 41.

Qⁿ. What was the vertue of Jacob?

An. Patience in giving place to his brothers rage, and going to seeke his fortune in another country.

Qⁿ. Whither went he?

An. To Haran to his Vncle Laban.

Qⁿ. What were his vertues there?

An. Diligence in doing his Vncle seruice, and fidelity in not deceiving him.

Qⁿ. How did God deale with Laban?

An. He prospered him for Jacobs sake.

Qⁿ. What were Labans vices.

An. Ingratitude and oppression.

Qⁿ. How was he ungratefull?

Answ. In vnderpaying Jacob for his good seruice.

Qⁿ. How did he oppress him?

An. Intrebbling his giuing place by fraudulent and crafty means.

Qⁿ. Did God deliuer Jacob at last?

An. Yes. as hee will all others that trust in him, though a while hee seeme to bee farre from them.

Qⁿ. What was the reward of Jacobs patience, and true seruice in the end?

An. Whereas when he came from his fathers house. he had but one coate to his backe, and a staffe in his hand, at his returne hee was the husband of two wives; the Master of many seruants, and the owner of much treasure and diuers herds of Cattle: chap. 30. 43.

Qⁿ. Did not Jacob feare to returne into his owne Countrey, knowing that his brother Esau was his enemy?

An. No.

Qⁿ. Why?

An. Because hee knew God, that had committed him to goe, would defend him.

Qⁿ. How did his brother Esau receiue him?

An. Lovingly like a brother.

Qⁿ. What was the vertue of Esau in this?

An. He thought it a base and vnnaturall thing; to keepe enuy alway in his bosome toward any one, much lesse toward his owne brother; chapter 33. 4.

CHAP. 34. to 50.

Question.

How many soules had Jacob?

An. Twelue.

Qⁿ. Which of those twelue was a figure of Christ?

An. Ioseph.

Qⁿ. Wherein?

An. In being sold by his owne brethren.

Qⁿ. What learne you by that?

An. That in all ages. after God had promised the Messiah to Adam, he neuer ceased by word and deede to signifie his coming.

Qⁿ. Why did Jacobs sonnes sell their brother Ioseph?

An. For malice. in that Ioseph prophesied by dreames, his brothers should be his seruants, and bow to him.

Qⁿ. What other sinnes did they run into besides?

An. Murder and dissimulation.

Qⁿ. How?

An. They intended to haue slaine their brother, but that Iuda dissuaded them, chapter 37. 26.

Qⁿ. How did they dissimble?

An. In telling their Father that their brother was slaine by wilde beasts: chap. 37. 29.

Qⁿ. What was the fruit of these sinnes?

An. They procured diiquet of conscience in themselves, and teares to their old Father, whom they ought rather to haue comforted, chapter 37. 33.

Qⁿ. Did this policy of theirs any the more preuent the subiection which they feared?

An. No. God prospered Ioseph, and gaue him honour in the court of Egypt.

Qⁿ. With whom?

An. With Potiphar. Pharaohs chiefe Steward.

Qⁿ. How did Ioseph shew himselfe cleere to be the seruant of God?

An. In resisting the lust of Potiphars wife.

Qⁿ. What is the nature of lust, being resisted?

An. It growes impudent and outrageous, chap. 39. 14.

Qⁿ. How an influence?

An. Potiphars wife, when she saw Ioseph would not yeelde to her, accused him that he would haue ravished her.

Qⁿ. Did God suffer her accusation to take effect?

An. Yes. Ioseph was imprisoned.

Qⁿ. He being guiltlesse, why should God suffer hee to be thus wronged?

An. For two causes.

Qⁿ. Which be they?

An. First that by his strange deliuerance, hee might haue greater cause to glorifie his name; and secondly, to make his true disgrace a cause of higher promotion.

Qⁿ. How was Ioseph deliuered?

EXODVS.

Q. What was made of the did Moses see?

A. Keeping of Sheeps.

Q. How did God appear to Moses?

A. In a fiery bush, chap. 3.

Q. Did the bush burn?

A. Yes but did not consume.

Q. In this fence what did the represent?

A. The Church of God, which should suffer persecution but never in subjection.

Q. Wherefore did God appear unto Moses?

A. To send him forth for the deliuerance of his people.

Q. What moved him to come out?

A. Two things.

Q. Which be they?

A. The remembrance of his covenant made with Abraham, and the sighes and cries of the poore Israelites, that daily pierced the gates of heaven chap. 3. 2.

Q. What comfort do we receive from thence?

A. An assurance that God will heare our prayer in time of our affliction, if we call to him.

Q. Did Moses obey the commandments of God about his returne to Egypt?

A. At the first he was doubtfull.

Q. Wherein?

A. Of his owne sufficiency, and incredulitie of the people.

Q. How did God strengthen him?

A. By crying Aaron to assist him, and giuing them power to confirm their message by working of miracles.

Q. How did the people receive their message?

A. With attentive cares.

Q. What vertues do we learne of the people, after they had heard the words of Moses?

A. Two.

Q. Which be they?

A. Faith, in that they beleued in what hee said, and thanksgiving in praising God, since it pleased him to looke vpon their tribulation, chap. 4. 11.

Q. What vices are we admonished to beware of by the example of Pharaoh?

A. Obstinacie of heart, in contemning the preaching of Moses.

Q. In how many respects was Pharaoh obstinate?

A. In foure respects.

Q. Which be they?

A. First, in not granting Moyses request; Secondly, in comparing the power of his two shepherds, and Coniurers, with the power of God chap. 7. 2. Thirdly, by imputing the desire which Gods people had to leave him, as the wicked alwayes will, to be nothing else but a disposition in them to be idle, chap. 8. 5. Fourthly, not onely in retaining them still in his country, but doubling their seruitude, chap. 9. 5.

Q. How was his obstinacie plagued?

A. With ten fearefull kinds of plagues.

Q. Which be they?

A. First, the turning of water into blood; second multitude of frogs; third turning of dust into lice; fourth swarms of flies; fifth death of cattell; sixth scabs and blisters; seventh thunder lightning and hail; eighth gadflies; ninth darkness; tenth, the death of the first borne.

Q. For what plagues did Pharaoh chide?

A. Yes faintly.

Q. How was that?

A. So loone as Gods hand was remoned, by the prayer of Moses, he presently turned to his former obstinacie.

Q. In the prosecution of these plagues, what doe we learne touching the person of God?

A. His iustice vpon his enemies, and his mercy and louing kindnesse towards his people.

Q. Wherein appeared his mercy towards his people?

A. In saving them their Castell, and that part of Egypt where they inhabited, free from the touch of any of those fore plagues, chap. 8. 12.

Q. Why did not Moses submit vnto Pharaoh, when he was content to let the people goe, but stayed their castell?

A. Because (like a faithfull Minister of the Lord) hee would reit no part or parcell of his charge.

Q. Was it part of his charge to take the Castles with him?

A. Yes.

Q. Wherefore?

A. In that they could not sacrifice without them, chap. 10. 20.

Q. In the night before their departure, what did the Lord institute?

A. The Sacrament of the Pascheoner.

Q. What was that?

A. A Lambe without blemish.

Q. The Lambe was the signe, but what was the thing signified?

A. The Angell of the Lord that passed over the houses of the Israelites, and smote the first borne of the Egyptians with sudden death, chap. 12. 12.

Q. What doth this figure vnto vs?

A. The sacrifice of the true Paschall Lambe Christ Iesus, by whom all the faithfull are redeemed from the bondage of hell, as the Israelites were (vpon the institution of the Pascheoner) from the bondage of Egypt.

Q. How many things doe we learne in touching the person of God, in the influence of the children of Israels degeneration?

A. Three.

Q. Which be they?

A. His mercifulnesse in sparing the Israelites, and smiting the Egyptians; secondly, his iustice, in forcing the Egyptians to give the Israelites treasure and apparel, as a retriuation for their former service, which hitherto they had exacted of them for little or nothing; thirdly, and the continuance of his fauour toward them, that both not onely deliuer his people out of danger, and then leane them, but protect them still.

Q. How doth that appear?

A. In guiding them by night with a pillar of fire, and couering them by day with a cloud, chap. 13. 12.

Q. How many things doe we learne in touching the person of the Israelites?

A. Two things.

Q. Which be they?

A. The charge which God gaue vnto them, and their watchfulnesse.

Q. What was their charge?

An. To teach the benefits of God to their posterity.

Qu. Wherein consisteth their watchfulness?
An. In that they attended all night for the houre of their departure, chap. 12. 30.

Quest. What doe they giue vs so vnderstand by that?

An. This, that as they minutely waited vpon the Lord for their deliuerance, out of bondage to goe to the earthly Canaan, so ought wee continually to attend, and make our selues ready for our passage out of this miserable world, to the heavenly Canaan of perpetuall ioy and happinesse.

CHAP. 14. TO 40.

Question.

After Israels departure, what vice do we now surmised in Pharaoh?

An. Inueterate malice, which feldome dyes but with the ruine of him in whom it abides.

Qu. How did it break forth?

An. By preparing a mighty host to follow the Israelites, chap. 14. 6, 7, 8.

Qu. For what intent?

An. To be reuenged vpon them, and quite destroy them.

Qu. How did he prosper?

Answ. As all malicious persons commonly doe.

Qu. How it that?

An. Hee and his malice, perished in the place where hee thought to haue bene their overthrow.

Qu. Where was that?

An. In the red sea.

Qu. What was the first of the people in that place?

An. Weaknesse of Faith.

Qu. How was that?

An. Notwithstanding their strange deliuerance of late, yet when they saw the red sea before them and the Egyptians behinde their backs, they began to distrust the power of God, and so raise vpon Moses.

Qu. How were they deliuered?

An. Moses diuided the waters, and they passed through, chap. 14. 21.

Qu. How was God humbled by Pharaoh?

An. As hee will bee of his enemies in their destruction.

Qu. How many times did the Israelites murmure against God before he punished them?

An. Yourre times.

Qu. Which be they?

An. First, at the red sea, chapter 14. Second, at the waters of Marah, chap. 15. 1. 2. Third, when they wanted flesh, chap. 16. 1. 2. 3. 4. Fourth, when they wanted water, chap. 17. 1. 2.

Qu. What do we learne by that?

An. The long sufferance of God toward sinners.

Quest. How did God deliuer them at all these times?

An. With great admiration.

Qu. How was that?

An. At the first time hee diuided the red sea: at the second, he made the bitter water sweet: at the third, he gaue them Quails and Manna from heauen: at the fourth hee made a fountaine of water gush from out the hard Rocks.

Qu. How did they offend the first time?

An. More grievously then before.

Qu. How was that?

An. They made a golden Calf, and worshipped it for God.

Qu. What moued them to make the likeness of a Calf, rather then any other creature?

An. The corruption which they had learned amongst the Egyptians, who did worship Oxen and Kine.

Qu. Did God now punish them?

An. Yes, (and time I thinke) when they did vterly forsake him.

Qu. What was their punishment?

An. Three thousand of them were slaine with the swords of their owne brethren, chapter 12. 28.

Quest. Would not God vterly haue destroyed them?

An. Yes but for the prayer of Moses.

Qu. What was his prayer?

An. He desired his name might be rather blotted out of the booke of life, then God should quite roote out that nation, chap. 12. 32.

Qu. What do we learne by that?

An. The loue and care which all good Magistrates ought to haue ouer their people.

Qu. Where was Moses when this offence was committed?

An. Vpon mount Sinai.

Qu. Was not his absence in some part cause of their Idolatry?

An. Yes.

Qu. What gather you by that?

An. That the want of good guides maketh men to runne into error.

Qu. What did Moses vpon mount Sinai?

An. He went to receive the Law.

Qu. How was the Law giuen?

An. In thunder and lightning, chap. 19. 16.

Qu. Why was it giuen with such terror?

An. That the people might the more reuerence him that gaue it.

Qu. What was required of the people before they came to receive the Law?

An. Two things.

Qu. Which be they?

An. To sanctifie themselves for three dayes space, and not to touch the skirts of the mountaine.

Qu. What do we learne by these two things?

An. Not to come to heare the word of God with corrupt hearts, nor to pry further into his secrets, then we are limited.

Quest. What is generally commanded by the Law?

An. That wee should loue God with all our soules and our neighbour as our selfe.

Quest. What is particularly forbidden by the Law?

An. Murther killing, especially our parents: cruelty toward seruants: not to do harme, but to make satisfaction, Fornication, Witchcraft, beggary, or carnall copulation with beasts, Idolatry.

try oppression against widowers and strangers, all kind of vsury, all railing and euill speaking especially against Magistrates, because to speake against them is to speake against God: all falsehood, all vnlawfull detaining of our neighbours goods all taking of bribes all perjury, and whatsoever else may infect the soule or offend God.

Qn. What is the reward of these sinners?

An. Death.

Qn. Such as were pardonable, how were they pardoned?

An. By offering sacrifice.

Qn. What doctrine doe we learn by the sacrifice of the Levites?

An. Foure points of doctrine.

Qn. Which be they?

An. First their thankfulness, to shew all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signify that what was done to the thing offered, the offerer had deserved. Fourthly, their hope to shew their sacrifices did figure the death of Christ, whereby their passage into Paradise, from whence they were expulsed, might be opened to them againe.

Ques. Are such sacrifices to be vsed of Christians?

An. No.

Qn. Why?

An. Because they are abolished by the death of Christ an al-sufficient sacrifice.

Ques. What else doe wee learn in this booke of Leviticus?

An. Two things.

Qn. Which be they?

An. The election of Magistrates, and the order God sex in his Church.

Qn. What kind of men ought Magistrates to be?

An. They ought to be adorned with foure speciall graces.

Qn. Which be they?

An. Courage, feare of God, iustice and a minde free from couerousnesse chap. 8. 21.

Qn. How must they admitt iustice?

An. To all persons and at all times.

Qn. Whom did God chuse for his seruants in the Temple?

An. The Levites.

Qn. What kind of men must they be?

An. Such as haue imprinted vpon their breasts knowledge and holinesse chap. 18. 10.

Qn. Whose gift is the knowledge of handi-crafts?

An. The gift of God.

Qn. Why?

An. Because he first taught them.

Qn. To whom?

An. To Bezaleel and Aholiab.

Qn. To what end did he teach them?

An. For the furnishing of the Temple.

Ques. Who provided them stuffe for to worke vpon?

An. The people.

Qn. In what manner?

An. In such abundance, as Moses commanded them to leaue of.

Qn. What do we learn by that?

An. A willingness to serue God with our temporall goods chap. 18. 6.

Qn. With whom did Israel fecke their first pastore after they came into the wilderness?

An. With the Amalekites.

Qn. How long did they preuaile?

An. So long as Moses held vp his hands and prayed, but when he let them fall, the Amalekites preuailed: chap. 17.

Qn. What doth that teach vs?

An. Two things.

Qn. Which be they?

An. The effect of prayer, and that wee ought not to faint in prayer, lest with the falling of our hands we faile in our request.

LEVITICVS.

CHAP. I. to the last.

Question.

What is set downe in this Booke?

An. The duty of the Levites: and therefore it is called Leviticus.

Qn. What was their chiefest duty?

An. To sacrifice.

Qn. How many circumstances were they to obserue?

An. Foure.

Qn. Which be they?

An. The manner how, the matter what, the person whom, and the place where.

Qn. What did the Israelites sacrifice?

An. Either things hauing life, as Bullockes, Lambes &c. Or things without life, as oyle, fine flower, water, &c.

Qn. For whom did they sacrifice?

An. For themselves and others.

Qn. Where?

An. In the Temple.

Qn. In what manner?

An. As God hath set downe from the first of Leviticus to the 19.

Qn. What is the Christian sacrifice?

An. Prayer and Thanksgiuing.

Qn. In how many points doth the Israelites and the Christians sacrifice agree?

An. In five.

Qn. Which is the first?

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qn. What is the second?

An. As theirs was brought to the Priests, so ours must be presented to God.

Qn. What is the third?

An. As theirs was slain: so when we sacrifice, we must kill our lewd affections.

Qn. What is the fourth?

An. As theirs was washed with water, so ours must be washed with teares of repentance.

Qn. What is the fifth?

An. As theirs was without blemish, so ours must be without hypocrisie.

Qn. What is the sixth?

An. As theirs was kindled with fire, so ours must be with zeale.

Qn. Whence had they all these instructions?

An. From the mouth of God.

Qn. What was Gods meaning therein?

An. To

An. To shew that he would be served, as kee himself appointed, and not after the invention of man.

Q. Did none break that ordinance?

An. Yes.

Q. Who were they?

An. Nadab and Abihu chap. 10. 1.

Q. How did they break it?

An. By offering with strange fire.

Q. How were they punished?

An. Fire from heaven consumed them.

Q. Of how many sorts were the Lawes which God prescribed to the house of Israel?

An. Of two sorts.

Q. Which be they?

An. Ceremoniall and Morall.

Q. Which call you the Ceremoniall Lawes?

An. Such as were observed in offering sacrifices, and discerning things cleane from unclean, and the causes thereof. Set downe from the 1. chap. to the 19.

Q. Which call you morall?

An. Such as concerne integrity of manners.

Q. How many are they as they are set downe in Chap. 19.

An. Seauenteene.

Q. Which be they?

An. To honour our parents ver. 3. To serue God freely and not by compulsion ver. 5. In time of plenty to remember the poore, as in harvest not to reape eury corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leaue some for the poore ver. 9. 1. Not to detraide the workmans hire till the morning ver. 11. To eschue all theft, falshood and lying ver. 13. All swearing and blaspheming ver. 13. All mischieuous practises, which we presume we may doe vndiscovered, as to curse the deafe, lay a stumbling blocke before the blind ver. 14. Not to fauour the poore nor honor the prison of the mighty ver. 15. All iniustice ver. 15. All carrying of sales and conspiracy against our neighbors ver. 16. All hypocrisie, as we must not hate our brother in heart, and sough him to his face ver. 17. All reuenge ver. 18. All seeking after Witches and Coniurers. All obseruation of dayes and times ver. 26. All false weights and measures ver. 15. All incest ver. 16. Not to offer our children vnto Molech

Q. What is that?

An. An Idoll of the Ammonites.

Q. Describe him?

An. He was great of stature, and hollow within, hauing seauen places of receipt: the first was for meale that was offered: the second for doves: the third for sheepe: the fourth for a Ram the life for a Calfe: the fift for an Ox: the seauenth for a child.

Q. What may be vnderstood by these seauen bel-lets of the Idoll?

An. The seauen deadly sinnes, and as the Israelites were forbidden to suffer their children to bee deuoured of this Monster: so all parents must be-ware, lest through their negligence their children be made a sacrifice for the seauen deadly sinnes.

Q. How is that?

An. They must not wink at their follies, but giue them correction for their faults.

Q. How did Moses conclude this Booke of Leuiticus?

An. With a blessing and a curse: with a blec-

ting, if they keepe the commandements: and with a curse, if they do breake them.

Q. What is the fruit of the blessing?

An. Peace plenty, victory, chap. 10. 4.

Q. What is the fruit of the curse?

An. Scarcitie, famine, sickness, seruitude, warre, chas. 16. 1. to the 10. verse.

Q. How many fasts did the Israelites obserue?

An. Seauen.

Q. Which be they?

An. First, the Sabbath: secondly the Pasche: thirdly, the feast of vnleavened bread: fourthly, of the first fruits: fifthly, of Whitsontide: sixthly, of Trumpets: seauenthly, of Tabernacles.

Q. Why were these fasts ordained?

An. Not to gluttonize, cherish sloath, or immodest mirth, but to glorifie God for his fruerall blessings.

NUMBERS.

Question.

*W*hat is done in this Booke?

An. The children of Israel are numbred.

Q. To what end?

An. For three causes.

Q. Which be they?

An. First for a collection toward the building of the Tabernacle. Secondly, for appointing Captaines and Leaders ouer eury family, chap. 1. Thirdly, for a diuision of the land of Canaan amongst the tribes.

Q. Is there any thing to be learned hereby?

An. Order and gouernment that ought to be in eury Common-wealth.

Q. Whom did they appoint their chief guides?

An. God.

Q. How doth that appeare?

An. In the 9. chapter.

Q. How?

An. In that they neuer iourneyed, but when they saw the cloud rise from the Tabernacle, nor neuer pitch their tents, but where it layed, chap. 9. 17. 19.

Q. And wherefore was this?

An. For two causes.

Q. Which be they?

An. First, that they might (as all Gods people ought to doe) continually wait on the Lord, and haue their eyes lifted vp toward heaven: Secondly to be alwaies in readinesse, because they knew not at what houre the Lord would rise.

Q. What doth that teach vs to do?

An. At eury minute to be in readines for death, because the houre thereof is vncertaine.

Q. Aboyer when they did sit forward on their iourney, what was Moses custome?

An. To pray.

Q. How?

An. Lord rise vp and let thine enemies be scattered.

Q. And when they rested, what did he?

An. Prayed likewise.

Q. In what manner?

An. O Lord returne to the many thousands of Israel, chap. 10. 16.

Q. What

Q. What doctrine leaveth we by this?

An. Ever when we set forward vpon any journey or begin any worke to pray: and when we rest or make an end, to do the like, that our speed may be the better.

Q. How many wayes did God shew himselfe gracious to the Israelites in this Booke?

An. Four manner of wayes.

Q. Which be they?

An. First in being. All their guides: secondly in feeding them with Manna, as he had begun thirdly in being mercifull toward them, when they repented fourthly in giving them victory ouer nine severall Princes.

Q. Which be they?

An. Aram King of the South Canaanites: Og, King of Bashan: Sehon King of Amorites: Balak King of Moab, Eui, Bokeru, Zur, Hur, and Reba Kings of Midian.

Q. What was their spoile they tooke in the overthrow of the Kings of Midian?

An. Sixe hundred seventy and five thousand sheepe: seventy two thousand beutes: sixty one thousand asses: two thousand virgins prisoners: besides, silver and tin, brasse and lead, chap. 31.

Q. What was the slaughter they made?

An. They put both man, woman and childe to the sword except those virgins aboue named.

Q. What was the cause they did so?

An. The commandement of God.

Q. Why was God so severe against them?

An. By reason King Balak, when he saw his owne force too weake to disgorge his malice vpon the Israelites, and that the Prophet Balaam (contrary to his expectation) in stead of cursing did blesse them he fell to another practise.

Q. What was that?

An. By the counsell of Balaam hee sought to bring them in displeasure with their God, and so to hate them cut off.

Q. How did he compass them?

An. By flattery.

Q. In what manner?

An. He sent Midianitish women vnto them, who by their allurements incited them to fornication and idolatry.

Q. What do we learne by this?

An. That the wicked will leaue no meanes vnpaid for the destruction of the godly.

Q. Was God wrath with the Israelites then for these sinnes?

An. So grievously that God commanded the offenders to be hanged, and smote with the plague twenty foure thousand chap. 25. 9. 5.

Q. Who redeemed this plague?

An. The zeale of Phinehas that slew Zimri and Cozby in the very act of fornication chap. 25. 8.

Q. What do we learne by the whole circumstance?

An. That God, though hee plague his people when they sinne, yet he will ten times more plague them that were cause of their sin, as may appeare by the wrack extended vpon the Midianites.

Q. Were the Israelites thankfull for the gracious care which God had ouer them?

An. No: they were most rebellious and vnthankfull.

Q. How many sinnes by their example, doe wee learne as beware of in this booke, beside those two sinnes of idolatry, fornication and idolatry?

An. Four other.

Q. Which be they?

An. Murmuring against God distrust in his promises breach of his sabbath, and rebellion against his Magistrates.

Q. How many times did they murmur?

An. Four times.

Q. When first?

An. Three dayes after they departed from Sinai.

Q. How were they punished?

An. The Lord consumed with fire the vmoost part of the hoare, chap. 11. 1.

Q. How the second time?

An. They were weary of Manna, and lusted after flesh.

Q. How were they punished?

An. They had flesh while they surfeited, and their surfeit brought a grievous plague vpon them in so much that they died with meate in their mouthes chap. 11. 10. 33.

Q. How the third time?

An. For water.

Q. Where?

An. At Kedish, in the desert of Zin, chap. 10.

Q. How the fourth time?

An. For bread and water.

Q. How were they punished?

An. God sent fiery Serpents that stung them to death, chap. 21. 6.

Q. What caused the mercy of God as all times to put an end to their punishments?

An. Two things.

Q. Which be they?

An. Their owne repentance first, and then the prayer of Moses.

Q. How was this plague of fiery Serpents remedied?

An. God commanded Moses to make a brazen Serpent, and hang it vpon a crosse, and whosoever being stung looked vpon it, was cured.

Q. What was this a figure of?

An. The vertue of Christ, whose hanging vpon the crosse, is a soveraigne medicine for the sickness of our soules, as we looke vp to him with the eyes of faith.

Q. How did they distrust Gods promise?

An. In bring come to the Land of Canaan, and desiring to goe backe to Egypt, or to be buried in the Wildernesse.

Q. What was the ground of that desire?

An. Their faintnesse of heart.

Q. Wherein?

An. In that, though God had diuers times before sworne to giue them the land of Canaan for an euertlasting inheritance, yet they feared to goe forward when they heard the Land was inhabited with Giants.

Q. Of whom did they learne this newes?

An. Of the spies that were sent to search the Land and bring of the fruit chap. 2. 1. 1.

Q. Who incouraged the people against this feare?

An. Caleb and Iosuah.

Q. What would the people haue done to them for crossing their humors?

An. Haue stoned them to death.

Q. How did God punish this distrust?

An. He would haue quite destroyed them, but for the prayer of Moses.

Q. How did he then pacifie his wrath?

An. Euen

An. Euen with the iudgement of their owne mouths.

Qu. How was that?

An. As they desired rather to be buried in the wilderness: then to enter into the land of promise: euen so it came to passe, for all that then lined from 20 yeares old and upward, died and were buried in the wilderness excepting Caleb and Iosua.

Qu. What was the reason that the like punishment fell upon Moses?

An. For his distrust too, as appeares, chap. 17. 2. and chap. 20. 10.

Qu. What do we learne by that?

An. That no man is so righteous but hee may fall.

Qu. By whom was the Sabbath broke?

An. By an old man.

Qu. Wherein?

An. In gathering sticks to make him fire, chap. 15. 35. 37.

Qu. How was he punished?

An. He was stoned to death.

Qu. What may we learne by this?

An. If God were so seuerie for gathering a few sticks on the Sabbath, he will be farre more to such as prophane his Sabbath by swearing, drinking, gaming, whoring, and other lewde exercises.

Qu. How many times did Israel murmure and rebell only against Gods Magistrates?

An. Twice.

Qu. Who were the first that rebelled?

An. Aaron and Miriam.

Qu. Against whom?

An. Against Moises.

Qu. What was their punishment?

An. Miriam was stricken with a leprosie.

Qu. How was she cured?

An. By the prayer of Moises.

Qu. What leaue we by that?

An. The vertue of meeknesse, to pray for our enemies as Moises did, chap. 17. 17.

Qu. Who rebelled the second time?

An. Korah, Dathan, Abiram, and their accomplices.

Qu. What was their rebellion?

An. They vsurped vpon the Priests office, and compared for worthinesse with Moises and Aaron.

Qu. What became of them?

An. The earth opened and swallowed them vp alive, chap. 16. 31. 32.

Qu. How did God punish the people that rooke their part after their death?

An. Fourteeene thousand and seauen hundred died of the pestilence.

Qu. How did he yet further punish their rebellion?

An. By prouing true house of Levi only choien for the Priest-hood.

Qu. How?

An. By a Miracle.

Qu. In what manner?

An. Aarons rod amongst the twelue that were put into the Tabernacle, for the 12 Tribes of Israel did blossom and beare ripe Almonds.

Qu. What is the inference of this example?

An. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Qu. How many waies is a man subiect to sinne?

An. Two manner of waies.

Qu. Which be they?

An. Of ignorance or presumption.

Qu. What of through the first?

An. Favour.

Qu. What the second?

An. Death, chap. 17. 27. 10.

Qu. By how many minuters ought a man by the Law of God, to bee conuicted in a case touching a mans life?

An. By two and not vnder chap. 17.

Qu. How long did God leade the Israelites to and fro in the wilderness?

An. Forty yeares.

Qu. Why did he detain them so long from their promised happinesse?

An. To try their faith, and by continuall exercising of them sometime with crosses, sometime with blessings, to make them learne only to trust in him and so in the end to appeare worthy heires of so blessed an inheritance.

DEUTERONOMIE.

Question.

What is contained in this booke of Deuteronomy?

An. Another repetition of the Law.

Qu. Why?

An. Because they were dead to whom the Law was first giuen.

Qu. How many things were they to obserue in reading the Law?

An. Two things.

Qu. Which be they?

An. First neither to adde to it, nor take from it, chap. 4. 2. Secondly, not only to learne it themselves, but to teach it also in their posterity, chap. 8. 9.

Qu. In what manner did God admonish this new generation to be careful of his Law?

An. By the remembrance of two things.

Qu. Which be they?

An. The ingratitude of their Fathers, who had prouoked his wrath, and were dead: and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his loue and protection.

Qu. Amongst the rest, which is one of the speciall fauours God bestowed vpon them, mentioned in this booke?

An. That in forty yeares space the garments of their forefathers neuer waxed old, chap. 8. 4.

Qu. How doth he encourage them not so to be afraid to enter into the Land of Canaan.

An. Three manner of waies.

Qu. Which be they?

An. First, in that hee was God, and would bee true of his promise for he had sworn they should possess it. Secondly, by telling them it was a most pleasant, rich, and fruitfull Countrey, chap. 8. 7. 8. 9. Thirdly, by assuring them of all assistance, yea the very Hornets and Eyes of the ayre should fight for them, chap. 7. 10.

Qu. Of how many things doth God counsel them to beware when they are once so settled in Canaan.

An. Of three things.

Qu. Which be they?

An. Vnthankfulness, presumption, and lacke of charitie.

Qu. How

Quest. How did he shew they might be unthankfull?

An. By enjoying the fruits of the land, and not praising God for their chap. 8. 10.

Quest. How did he shew they might be unthankfull?

An. In having abundance, and shutting up their hands against the poverty of their brethren, chap. 15. 7. 8. A sinne too common in these dayes.

Quest. What other vices doth he forbid?

An. Forsaking of Gods service for the love of any friend, be he never so deare chap. 1. 3. 5. the impoverishing of Gods Ministers, ch. 1. 1. 1. 9. Confusion of sex as a man to wear womens apparell, or a woman mans, chap. 2. 1. 7. Detaining any thing of anothers which we finde, chap. 2. 1. 1. 1. 3. All manner of cruelty, even toward bruite beasts, chap. 2. 2. 6. All doubletts of heart, hanging between two religions, figured unto vs by the garment of Linlie-Wolfe, chap. 2. 1. 1. 1. 3. All violating of virginity, chap. 1. 1. 5. All bearing of false witness, chapter 2. 9. 16. All employing of euill gotten goods in the service of God, as such as thinke they may be charitable with money gotten by theft, vsury, or whoredome, chap. 2. 1. 1. 8. The taking of any thing to gage, whereby our neighbour gets his living, chap. 2. 6. 8. All partiality as not to punish one for the sinne of another, chap. 2. 4. 6. All security and flattering of a mans selfe in his owne sinne, chap. 2. 9. verse 1. 9. 20. 1. 1.

Quest. If they did, or if we doe offend in any of these sinnes, how will God excuse his iudgements upon vs?

An. Without respect of persons, chap. 10. 1.

Quest. What may be pretended for an excuse if we be found guilty of any of these sinnes?

An. Nothing.

Quest. Nos ignorance?

An. No.

Quest. Why?

An. Because we are (as the Israelites were) lawly admonished of them by the Ministers of Gods word chap. 10. 1. 1.

Quest. Did Moses neuer enter into the land of Canaan?

An. No: onely hee had a sight of it, and then dyed.

Quest. What was the reason?

An. His sinne of distrust in Gods power, committed at the waters of Meribah.

Quest. What may we learne generally by his whole life?

An. Sixe vertues for that one vice before remembered.

Quest. Which be they?

An. First, boldnesse in his calling, that feared not to speake to Pharaoh: secondly, meekenesse against wrong that was not moued at any despightfull words giuen by the Israelites. Thirdly, patience against trauell, that did not only guide the Israelites in their journeyes, but at all times decided their causes. Fourthly, zeale in Gods glory, for the advancement of vertue and repressing of vice. Fifthly, loue to his brethren to spend his life for them, rather then they should miscarry. Sixtly Faith in his end not enuying that hee might not enter into the land of Promise: considering by death he was inueited with a greater patrimony, the kingdom of heauen.

IOSHUA.

Questions.

Who succeeded Moses?
An. Ioshua.

Quest. By whose appointment?

An. By Gods.

Quest. How was his charge?

An. Two-fold to keepe the Law of God, and to bring Israel out of the wilderness into Canaan.

Quest. What speciall vertues had he?

An. Three.

Quest. Which be they?

An. Faith, wisdom, and courage, such as all good Governours ought to haue.

Quest. How did he shew his faith?

An. By beleuing Gods promises.

Quest. How his wisdom?

An. In gouerning discretely.

Quest. How his courage?

An. In leading on the people without dread of their enemies.

Quest. How did God here encourage the people?

An. Three manner of wayes.

Quest. Which be they?

An. First, in renewing his former promise, and telling them they should deuide the Land for an inheritance, chap. 1. 6. Secondly, in giuing them a captain endued with the spirit of Moses, & able to be their conductor, chap. 1. 5. and thirdly, by assuring them he would cast a faintnesse of heart upon their enemies, chap. 1. 1. 1.

Quest. How were the people confirmed that Ioshua had the spirit of Moses?

An. By two miracles that he did.

Quest. Which is the first?

An. His diuiding the waters of Iordan, and their whole hoasts passing ouer dry-shod, chapter 3. 16. 17.

Quest. Which is the second?

An. Hee caused the Sunne and Moone to stand still in the firmament, chap. 10. 1. 3.

Quest. How?

An. By prayer.

Quest. What do we learne by that?

An. Two things.

Quest. Which be they?

An. The effect of prayer, and the obedience of all creatures for the glorifying of God.

Quest. How was God glorified by that miracle?

An. Ioshua by that meanes had a longer time of day-light for the vanquishing of Gods enemies.

Quest. Were none of the Tribes placed on this side Iordan?

An. Yes.

Quest. How many?

An. Two and a halfe.

Quest. Which be they?

An. Ruben, Gad, and halfe the tribe of Manassah.

Quest. Did they sit downe in peace, and suffer their brethren to go warre?

An. No: they shewed brotherly loue.

Quest. How was that?

An. They left their Wines, Children & Carrell, in the possessions which were allotted them, & themselves armed, went forward, & would take no rest till their brethren, of the other Tribes, were like-
wise

Wife planted as well as they chap. 3. 16.
Q. When they had passed Jordan how did Ioshua show himselfe thankful to God for so great a mira-
cle?

An. By setting up a memoriall of his power.

Q. What was that?

An. Twelve stones, for the twelve Tribes of Israel.

Q. For what purpose did he so?

An. For two causes.

Q. Which be they?

An. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his seruants might the more reuerence him, chap. 3. 20.

Q. Which was the first Cry they went to conquest?

An. Jericho.

Q. Did they rashly goe and besiege it, as proudly presuming, that bowecher, or whatsaue they did, God would be with them?

An. No like disceitfull soldiers, they used three things.

Q. Which are they?

An. Deliberation, Consultation, and Sanctification.

Q. How deliberation?

An. They tooke time.

Q. How consultation?

An. Two manner of wayes they sat in counsell among themselves, and submitted their counsell to the direction of God.

Q. How Sanctification?

An. Two manner of wayes, by prayer and fasting.

Q. When they had taken counsell what did they?

An. Sent Spies to know the state of their enemies.

Q. What danger were they in?

An. Of death.

Q. By whom?

An. By the King.

Q. Who saved their liues?

An. A woman Harlot.

Q. How?

An. By hiding them in the top of her house, when the King made search for them chap. 2. 6.

Q. What moued her to do so?

An. The same which she heard of the workes of God.

Q. How did the Israelites requite this kinde of kinde?

An. They saved her, her Father, Mother, Children, and all they had.

Q. Did they show this mercy of their owne accord?

An. No but by the iudgement of Gods Spirit.

Q. What do we learne thereby?

An. That God will not the death of sinners, if they repent.

Q. How was the City won?

An. The Walls fell downe by the power of God and then Ioshuah entered chap. 6. 10.

Q. How were the Israelites commended to the people of the City and all that was in it?

An. As a thing execrable and accursed, chapter 6. 17.

Q. What was reserved?

An. Yes. silver gold vessels of brasse and Iron.

Q. What was to be done with them?

An. They were to be consecrated to the Lords use, chap. 6. 19.

Q. How were they to be consecrated?

An. By being molten and the property of them altered.

Q. What sinne was here committed?

An. Theft.

Q. Who committed it?

An. Achan.

Q. How?

An. Hee kept a Babylonish Garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which he had in his tent, to serue his owne private use, chap. 7. 1.

Q. What was then seruise after the committing of this sinne?

An. Their good success was turned into bad, such is alwayes the fruit of wickednesse.

Q. How did that appeare?

An. When three thousand Israelites were sent against Aye, the inhabitants thereof put them to flight, and slew thirty six of them chap. 7. 5.

Q. How were they cleared of this sinne?

An. By destroying Achan, his family, and all he had chap. 7. 14.

Q. How did the Gibeonites purchase a league of friendship with Ioshuah?

An. By dissimulation.

Q. In what manner?

An. Coming vnto him in ragged clothes and old shooes, as though they had worn out their apparell, by iourneying from some farre Countrey.

Q. How did Ioshua reward their dissimulation?

An. He suffered them to liue because of his promise, but hee condemned them for euer to be drudges to the Congregation to hew wood, and draw water chap. 9. 11.

Q. How many king domes did Ioshua subdue?

An. Thirty and one.

Q. What mercy did he shew in all his victories?

An. None at all, he destroyed euery ioule, chap. 10. 40.

Q. What moued him therunto?

An. The commandement of God.

Q. What is signified by that?

An. That wickednesse must be quite rooted out, where God means to be serued.

Q. Were the Israelites now in quiet possession of Canaan?

An. They were, chap. 11. 14.

Q. What doth that shew?

An. The full performance of Gods promise.

Q. What seruise do we learne from the Israelites after their victories?

An. Two.

Q. Which be they?

An. Thankgiuing and brotherly vnity.

Q. How were they thankfull?

An. In protecting to serue and obey God for his benefits bestowed vpon them chap. 11. 14. 17.

Q. How did they shew brotherly vnity?

An. In equall diuision of their portions, without strife or contention.

Q. How did Ioshua die?

An. Like a verminous man.

Q. How was that?

An. Rehearsing the mercies of God, and exhorting the people to feare him, chap. 24.

I V D O E S.

Question.

What name had the people after Iudges?

An. Iudges.

Qu. Why were they called Iudges?

An. Because they did execute Gods iudgements upon their enemies.

Qu. Had they many enemies after the death of Joshua?

An. Yes.

Qu. What was the cause?

An. Their sinnes.

Qu. What was their generall sinne?

An. Disobedience.

Qu. How did they spread?

An. Into three branches.

Qu. Which be they?

An. Vaine pity. Idolatry and ingratitude.

Qu. How were they vainly pitifull?

An. In making league with the Canaanites, whom they ought to have cast out, chap. 1.

Qu. How were they idolaters?

An. In worshipping Idols, chap. 2. 17.

Qu. How ungratefull?

An. In being made owners of Cities which they built not, and vineyards which they planted not, they forgot to glorifie their giver.

Qu. What was their generall punishment for their sinne?

An. As the Lord had said before, those people whom they saved, became goades to their sides, and thornes in their eyes.

Qu. What is the meaning of that?

An. They continually vexed them with war.

Qu. Wherefore did the Lord suffer them?

An. To fit and proue them, as he alwayes will do such as he loveth.

Qu. Did the Lord then still love them, considering how they had provoked him by their sinne wickedness?

An. He did.

Qu. What doeth that shew?

An. The unspeakable mercy of God towards his Church.

Qu. What was the generall vertue that purchased his mercy towards them?

An. Repentance they cryed, and hee heard their groaning, chap. 2. 18.

Qu. Wherein was his mercy expressed?

An. In sending them deliverers.

Qu. How many were they?

An. Sixteene.

Qu. Rehearse their names?

An. Othniel. Ehud Shamgar Deborah Barak, Gideon. Abimelech, Tola. Iser, Iphthah, Ibsan Eglon. Abdon Sampson Eli Samuel.

Qu. What were the particular sins of the Israelites?

An. In Abimelech three.

Qu. Which be they?

An. Ambition, tyranny and despair.

Qu. How was he ambitious?

An. Hee usurped the kingdomes after his father Gideons death, chap. 7. 1.

Qu. How did Jerubbaal his youngest brother revenge him for his ambition?

An. By the example of Trees, wherein he shewes, that those of least stature, are alwayes most aspiring, chap. 6. 8.

Qu. How was Abimelech tyrannous?

An. In usurping sovereignty of his owne brothers, for the securing of his owne estate, chap. 7. 5.

Qu. What was the punishment God first laid upon him before this happened?

An. That as he had lived a strange life so God gaue him his death wound as strangely.

Qu. How was that?

An. A woman with a peece of millstone almost knockt out his braines.

Qu. Where?

An. A. the tower in Tebez, chap. 9. 53.

Qu. What sinne reigned particularly in the people?

An. In Sampson, lust: in Iphthah, temerity or rashness; in a Leuite house of vanity: in the men of Benjamin, the rape of a woman, in the Ephraimites enuy.

Qu. Toward whom was Sampson lustfull?

An. Toward Dalilah a wicked woman, chapter 16. 1.

Qu. How was he punished?

An. He lost Gods excellent gifts, and became a slave to his enemies, chap. 16. 19.

Qu. How was Iphthah guilty?

An. In making a rash vow and performing it.

Qu. How was he punished?

An. Through his owne folly he became childlesse.

Qu. How was the Leuite guilty?

An. In forsaking the service of God, to supply the wants of his body.

Qu. How was that?

An. Hee was content to serve in the Temple of Idols for meate, drinke, and apparill, chapter 17. 10. 11.

Qu. What was his punishment?

An. He was taken prisoner by the men of Dan, chap. 18. 17.

Qu. How was the tribe of Benjamin guilty?

An. For the ravishing of a Leuites wife.

Qu. What was their punishment?

An. All the other Tribes rose vp against them, razed their City and slew all their men, but six hundred that fled into the wilderness, chapter 20. 46. 47.

Qu. How were the Ephraimites unioined?

An. They repined at the great victory which Iphthah had obtained against the Ammonites.

Qu. How were they punished?

An. Iphthah slue of them two and forty thousand, chap. 21. 6.

Qu. What particular vices were there in the people of other nations?

An. In Adonibezecke a Canaanite, inhumane cruelty, chap. 1. 7. in the men of Succoth and Penuel churlish behaviour towards souldiers, chap. 8. 6. derision in the Philistines against Sampson.

Qu. How was Adonibezecke cruell?

An. He did cut off the thumbes of the hands and feete of seventy Kings, and made them gather cruine vnderneath his Table.

Qu. What was his punishment?

An. That measure which he had offered others, was layd vpon himselfe: The Israelites, when they tooke him, vied him in the like manner, chap. 1. 7.

*Q*n. How

Qu. How were the men of Succoth and Penuel churlish to Souldiers?

An. In denying them victuals in their extremity.

Quest. Whose Souldiers were they thus uncharitably cruel?

An. To Gideon and his Souldiers.

Quest. How did Gideon revenge himself upon them?

An. He tore their Elders in pieces with thornes, overthrowed the Tower of Penuel and slue the men of the City chap. 8. v. 16, 17.

Qu. How did the Philistines deride Sampson?

An. They used him as a foole at their feast, to make them laugh.

Qu. What did this their derision move him to?

An. Blasphemy against God.

Qu. How was Sampson revenged upon them?

An. He pulled the banquetting house upon their heads chap. 16. 1.

Qu. What do we learn in this book, as touching the person of God?

An. Two things.

Qu. Which be they?

An. Mercy and omnipotency.

Qu. Wherein showed he his mercy?

An. In pardoning their offences, though they did alway offend him.

Qu. Wherein his omnipotency?

An. In bringing great matters to passe by weak means.

Qu. What were they?

An. Rhud being lame of his right hand. slue King Eglon with a dagger of a cubit long. Shagar slue six hundred Philistines with an Oxe goad. Iael a woman, killed Sisera, the chiefe Captaine of King Iabins hoast, with a hammer and a nail. Gideon a poore Threshier. Oue came an hoast of men with broken Potshards and Rams hornes, Sampson slue a thousand men with the lawbone of an Ass.

Qu. What were the Acts of Eli and Samuell?

An. They are set downe in the Booke of Samuell.

The end of Judges.

RUTH.

Question.

Of whence was Ruth?

An. Of the Land of Moab she was basely borne.

Qu. What vertue do we learn by her example?

An. Constant love of a daughter in law to her husbands mother.

Qu. Who was her husband?

An. Chilion the sonne of Elimelech, a man of Iuda.

Qu. Wherein consisted the love of Ruth to her mother in law?

An. In two things.

Qu. Which be they?

An. In not forsaking her company, and in relieving her with her painefull labour. chap. 1. 13, and chap. 1. 17.

Qu. How was her mother in law called?

An. Naomi, the wife of Elimelech.

Qu. How came it to passe that Chilion the sonne of Elimelech, being an Hebrew married with Ruth a Moabite?

An. Elimelech, his wife and sonnes, by reason of a famine that was in Iuda, went to dwell amongst the Moabites, and so grew the acquaintance, chapter 1. 1.

Qu. How many husbands had Ruth?

An. Two.

Qu. Which was the last?

An. Boaz an Israelite.

Qu. What doctrine learn we by the marriage of these two, considering the one was an Israelite & the other a stranger to the children of God?

An. That by the coming of Christ, who vouchsafed in the flesh to proceede from his line, the Gentiles should be likewise called to salvation as well as the Jewes.

I. SAMUEL.

Question.

How many of the Judges remains unspoken of?

An. Two.

Qu. Which be they?

An. Eli and Samuell.

Qu. How many sonnes had Eli?

An. Two.

Qu. Which be they?

An. Hophni and Phineas.

Qu. What sinne do we learn to beware of by the example of Eli?

An. Too much lenity toward our children.

Qu. Wherein did Eli show too much lenity towards his sonnes?

An. In not giving them correction for their faults.

Qu. What were his sonnes fault?

An. Prophanation and adultery.

Qu. How did they prophane?

An. In serving their owne appetites of the sacrifices, before God was served chap. 2.

Qu. How were they adulterous?

An. In using the company of such women as after their traull came to the Temple to be purified chap. 1. 11.

Qu. Did not their father Eli rebuke them for these faultes?

An. Yet as many negligent persons do now a dayes, told them it was not well done, and bad them do no more so and so let them passe,

Qu. How did God punish the father?

An. Two manner of wayes.

Qu. Which be they?

An. First, hee tooke his office of Priest-hood from him.

Qu. How?

An. By suffering the Arke to be taken away by the Philistines, and then upon the newes thereof, Eli broke his necke chap. 4. 18.

Qu. How were his sonnes punished?

An. With sudden death both in one day.

Qu. What did the Philistines with the Arke?

An. They brought it to Ashdod, a chiefe City of theirs, and placed it in the Temple, close by the Idoll Dagon.

Qu. What agreement was betwixt the Idoll and it?

An. As

An. As betwixt God and the Devil, light and darknesse; so that in the end the Idoll fell downe and was broken in pieces chap. 5.

Q. What do we learne by this?

An. That when true holiness comes in place, superstition cannot stand.

Q. What sinne was it in the Philistines to take away the Ark of God?

An. Sacrilege.

Q. How were they plagued for it?

An. With mortality and death of the people, and with a grievous sicknesse, called the Hemorrhoids, chap. 5. 12.

Q. What did they wish to then?

An. They sent it backe to Israel with gifts of Gold and silver.

Q. What were the gifts?

An. Five golden Mice, and five golden Hemorrhoids.

Q. Who received it?

An. The men of Bethshemesh.

Q. What was their sinne in the receipt thereof?

An. Curiosity.

Q. How?

An. They would needs open and looke into the Ark, which was lawfull for none to do but Aaron and his sonnes, to see if the Philistines had helne away any of the reliques.

Q. How did God punish them for this presumption?

An. He smote of those men fifty thousand three-score and ten, chap. 5. 19.

Q. What do we learne by this?

An. Not to pry into the secrets of God further then we have commission.

Q. How did Israel recover the favour of God againe?

An. By repentance.

Q. By whose counsell?

An. By Samuel.

Q. Wherein did they shew repentance?

An. In acknowledging their sinne, in fasting & lamenting chap. 7. 6.

Q. What was their speed afterward?

An. Prosperous.

Q. How?

An. They slue the Philistines, recovered their lost cities and established peace chap. 9.

Q. What vertues do we note in Samuel?

An. A diligence in his calling toward men, and sincerity of faith towards God.

Q. How did he shew his diligence towards men?

An. In governing iustly.

Q. How his sincerity of faith towards God?

An. In truly performing the duty of a Priest and a Prophet.

Q. What reason then had the people to mislike the government of Iudges, and crave a King?

An. First, because when Samuel waxed old, hee resigned his authority to his sons, and they were extortioners and tooke bribes: and secondly, by reason of the mutability of mans nature, that for the most part affects alteration and change.

Q. Was God pleased with their desire?

An. No.

Q. Why?

An. Because they thirsted for another kinde of government, then he had appointed them, and so seemed to preferre their owne opinion before his wisdom.

Q. How did Samuel shew they had offended?

An. By causing it to thunder and raine in vehemēt harrow.

Q. How?

An. By his prayer and invocation chap. 10.

Q. What did his people thinke?

An. Repented.

Q. Was God mercifull?

An. Yes, and promised to be a gracious God, both to them and their King, upon condition they would serve him so ready in God, alwayes to pardon sinners, if they will turne vnto him chap. 11.

Q. What is to be noted in the life of Saul?

An. Two things.

Q. Which be they?

An. His vertues and his vices.

Q. What were his vertues?

An. He fought the battles of the Lord, and overthrew his enemies.

Q. Why was the kingdom taken from him?

An. Because of his vices.

Q. How many were his particular vices?

An. Sixe.

Q. What was his first?

An. His usurping vpon the Priests office, chap. 11. 6. 14.

Q. What was his second?

An. He sate not Agag the King of the Amalekites, as God had commanded him chap. 15. 1.

Q. When Samuel reproofed him for his fault, what was the third sinne he ran into?

An. Obstinacy.

Q. How?

An. He stood to it, to the Prophets face, that he had not offended chap. 15. 10.

Q. Which was his fourth offence?

An. Envy.

Q. How?

An. Hee grudged at the vertues and good successe of David, chap. 18. 9.

Q. Which was his fifth offence?

An. Ingratitude.

Q. How?

An. Hee would haue slaine David the very time that hee deliuered him by his muscke, from the torment of the wicked spirit chap. 18. 11.

Q. Which was his sixth offence?

An. Inconstancy in his word.

Q. How?

An. He promised David his daughter Merab in marriage, and after gaue her away to another, chap. 18. 12.

Q. What was his seventh offence?

An. Treachery of minde.

Q. How?

An. He would haue betrayed David to the Philistines chap. 18. 21.

Q. Which was his eighth offence?

An. Murder.

Q. How?

An. Hee would haue killed David in his bed, chap. 19. 11.

Q. Who preferred him?

An. Michol his wife, and the daughter of Saul, chap. 19. 12.

Q. After what manner did she preferre him?

An. In letting him downe through a window, when the house was searched.

Q. What do we learne by this?

An. The duty of a faithful wife toward a virtuous husband, rather than to a wicked father.

Qu. What was his ninth offence?

An. He would have killed his own sonne Iothabam for excoing David chap. 17. 3.

Qu. What was his tenth offence?

An. He slew the Lords Priests chap. 22.

Qu. What was his eleventh offence?

An. He consulted with witches chap. 28.

Qu. How did God punish him for these offences?

An. In five manner of wayes.

Qu. Which be they?

An. First he took him his kingdom from him, and gave it to David. Secondly, he deprived him of his holy spirit, and possessed him of a fiend. Thirdly, he gave his enemies victory over him. Fourthly, his own sonne was slaine. Fifthly, he despaired, and slew himselfe chap. 11.

Qu. What was the reason he persecuted David as he did?

An. His jealousy over him, for that he knew he should succeede him in his kingdom.

Qu. What did he shew in that?

An. Contempt against the ordinance of God.

Qu. Was David then chosen before the death of Saul?

An. Long before.

Qu. In his election what do you observe?

An. That God in choosing his Ministers, hath not respect to the outward gifts of the body, but the inward graces of the minde.

Qu. How did that appeare?

An. In choosing David the youngest and weakest of his brethren, and refusing the rest of more likely aspect and countenance chap. 16.

Qu. After David was chosen King what were his Allies?

An. He slew a Lyon, a Beate, and vanquished great Goliath.

Qu. What may we understand by his prospering in strength and power?

An. That to a virtuous minde, God will also give vigor of body.

Qu. What did he figure by his victory over Goliath?

An. The victory of Christ over the Devil.

Qu. What vertues do we learn from David in the first booke of Samuel?

An. Three.

Qu. Which be they?

An. Patience, cleynety, and loyalty.

Qu. How did he shew his patience?

An. In quiet bearing of persecution.

Qu. How manifest was his persecution?

An. Two-fold: first, by Saul, and then by the Amalekites.

Qu. How many wayes did Saul persecute him?

An. Three manner of wayes.

Qu. What were they?

An. First, by bringing him in danger of death, secondly, by famine. Thirdly, by drawing him into exile.

Qu. How many times was he in danger of death?

An. Sixe times.

Qu. Which be they?

An. First in the presence of Saul; when Saul threw his speare at him. Secondly, in being sent by Saul to fetch an hundred foreskins of the Philistines. Thirdly, in his Chamber, when his wife Michol delivered him. Fourthly, in Gath, when he escaped from Achish, by counterfeiting madnesse.

Fifthly, when hee was in the same Cause with Saul. Sixtly, when the men of Ziklag would have stoned him.

Qu. How many times was he in danger of exile?

An. Twice: first, when he did eate the shewbread, chap. 11. 4. Secondly, when hee sent to Nabal for provision chap. 25. 8.

Qu. Where lived he an exile?

An. First, in the wilderness, and then among the Philistines.

Qu. Wherein did he shew his cleynety?

An. In pardoning Nabals churlish answer, when he had vowed his ruine chap. 25. 11.

Qu. At whose entreaty did he save him?

An. At Abigail, Nabals wife.

Qu. What do we learne by that?

An. That many times the follies of man are excused by the wisdom of their wives.

Qu. How was he persecuted by the Amalekites?

An. They took his wives, Ahynoom and Abigail prisoners.

Qu. Who rescued them?

An. David.

Qu. Wherein shewed he his loyalty?

An. Not only in restraining, to lay violent hands vpon Saul his annointed soueraigne, though twice he were in his power, and might haue slaine him, but also in praying for his welfare.

Qu. How oft was Saul to his power?

An. Twice.

Qu. Where?

An. Once in the caues of the rocks of Engedy: and another time in the wilderness of Ziph, neere the mountaine Haculish chap. 14. 4. & chap. 16. 7.

Qu. What do we learne by that?

An. That no subie & ought to lay violent hands vpon his Prince, be he neuer so wicked.

II. SAMUEL.

Question.

*W*ho was the first offender David punished after he came to the Crowne?

An. A Pickethankes and a Counterfeiter.

Qu. What was he?

An. An Amalekite.

Qu. How did he counterfeite?

An. He told David: he had slaine Saul, chapter

1. 10.

Qu. How did he insinuate and picke a shambe of David?

An. He brought him the Crowne that Saul wore vpon his head, and the bracelet that he had vpon his arme chap. 1. 10.

Qu. How did the King accept this newes?

An. He rent his clothes, wept, and fasted till night.

Qu. What learne we by that?

An. The tender compassion of David, and so consequently, that ought to bee all in Christians for the hard misfortune even of our enemies, chap. 1. 12.

Qu. How did he reward the counterfeiter?

An. As I with all counterfeiter pickethankes may be. in stead of a rich reward which he hoped for,

for he frowned upon him asked him how he durst shed the blood of the Lords anointed, and commanded one of his followers to kill him, chapter 1. 2.

Q. How was the state of the kingdom when David entered upon it?

An. Like a tempestuous sea.

Q. What was the reason?

An. Civill dissension.

Q. Where arose it?

An. Ishbosheth the sonne of Saul, whom Abner made king of Israel.

Q. Did they make warre upon David?

An. They did.

Q. How was that warre ended?

An. God gave David victory.

Q. By what means?

An. First by force of armes chap. 1. 7. Secondly, by reason of a private quarrell betwene Ishbosheth and Abner his chief Captaine, chap. 3. 8.

Q. Whither went Abner?

An. He fled to David.

Q. What was his welcome thither?

An. Iosh David's chief Captaine slue him treacherously because Abner before had slaine Asahel, Iosh's brother, chap. 3. 3.

Q. Was David prou to slay Abner?

An. No: but greatly lamented it, and prayed to God to reward Iosh according to his desert, chap. 3. 20.

Q. What became of Ishbosheth?

An. After Abner left him, two of his owne servants (Baashah and Rechab) traitorously slue him, and brought his head to David chap. 4. 8.

Q. How did David reward them?

An. As villains should be caused them to see slaine, had their hands and feet cut off: and after hanged them vp for an example, ouer the poole of Hebron, chap. 4. 11.

Q. What do we learne by the circumstance?

An. The good hope, of David's vertuous gouernment.

Q. What was the main argument of his vertuous gouernment?

An. Hee did that which euery good Prince ought to do.

Q. What was that?

An. Studied to aduance Religion.

Q. How?

An. In bringing the Arke of God into the City, dancing before it to shew his zeale and gladnesse, and purposing to build a Temple for the Lord, where his name might be called vpon chap. 6. 16.

Q. How did God accept of his zeale and good intention?

An. So well, as hee gaue him dominion ouer many nations, and promised to establish the kingdom to his posterity for euer, chapter 8, and chap. 7. 12.

Q. What did Michol when shee saw David her husband dance before the Arke?

An. As the wicked of our time, laughed his godly zeale to scorne, chap. 6. 16.

Q. After this, how many times did David fall from God?

An. Thrice.

Q. In what manner?

An. First, through lust. Secondly, through surd and last of all, through presumptions.

Q. How did he offend through lust?

An. He knew the wife of Uriah, chap. 11. 2.

Q. How through murder?

An. He caused her husband to be slaine, chapter

11. 14.

Q. How through presumption?

An. He numbered his people as depending vpon victory by the multitude of men, and not by the power of God chap. 11. 1.

Q. How did God plague him for his first sin?

An. Hee kindled dissension against him, both within the house and without.

Q. How within his house?

An. Two manner of wayes,

Q. Which be they?

An. First, by the meanes of a deadly hate that sprang vp betwene his sonnes,

Q. Which sonnes?

An. Absolon and Amnon.

Q. How?

An. Amnon defouled Tamar, Absolon's sister, for which Absolon slue Amnon chap. 13. 9.

Q. What was the second cause of dissension?

An. Absolon conspired against his Fathers Crowne and dignity, chap. 15. 1.

Q. How did he practise to aspire?

An. By dealing the hearts of the people from his father by curstie and flattering speeches.

Q. Who was his chief Counsellor?

An. Achitophell.

Q. What became of Achitophell?

An. Hee hanged himselfe, chap. 17. 23.

Q. What became of Absolon?

An. He likewise had an vniustie death.

Q. In what manner?

An. As hee fled before his Fathers army, riding vnder an Oake, he was hanged by the haire of the head, and afterward thrust through the body with a dart by Iosh chap. 18. 14.

Q. What may we learne by these men's peruerb?

An. That Treason will alwayes haue a shamefull end.

Q. How was dissension stirred vp against David without his house?

An. Two manner of wayes,

Q. Which be they?

An. First, by the reproach of a base subiect of his, vomited out against him: and then by the foraine malice of the Philistines chap. 2.

Q. What was the subiect called that vomited him?

An. Shemei out of the house of Saul.

Q. How did he revile him?

An. He called him murderer, and cast stones and dust in his face, chap. 16. 7. 13.

Q. Did David endure it?

An. Yes as hee did all his former troubles with patience: commanding his men of warre not to touch Shemei: for said he, my sonne, which came out of mine own bowels, sought my life: then how much more may this sonne of Shemei? suffer him to curse, for the Lord hath bidden him, chap. 16. 8.

Q. What vertue is shewen in David besides his patience?

An. Gratitude and continency.

Q. Wherein did he shew himselfe grateful?

An. In giuing all the lands of Saul to Mephibosheth his friend Ionathans sonne, chap. 19. 30.

Q. Wherein was he continent?

An. In refusing, being very faim through thirst, to drinke of the water which men had

hazarded

handed his lines to fetch him chap. 11. 17.

Q. How was David plagued for his presumption?
A. God offered him the choice of three plagues.

Q. Which he chose?

A. He chose to have seven years famine, or to have three months before his enemies, or to have three dayes pestilence in the land chap. 14. 11.

Q. Which did David choose?

A. Three dayes pestilence.

Q. What was his reason?

A. Because hee had rather fall into the hands of God then men for God will be mercifull when men are pittifull.

Q. How many of his people died of the pestilence?

A. Threescore and ten thousand chap. 14. 15.

Q. In all the troubles of David did God send him no friends to comfort him?

A. Yes God is a God of mercy, and as he doth promise, even so will hee performe: at all times of his distress hee raised him some friend or other.

Q. Which were they?

A. Before Saul died, Jonathan, Mithai Abimelech the Priest, foure hundred men that came to his aide in the wilderness, Abigail rich Nababs wife, that brought him provision and Achis King of Gath that gave him a City called Ziklag.

Q. After Sauls death, in the time of his persecution, who were his friends?

A. Beside many other of his subiects, that stuck vnto him Hushai shewed himselfe a special friend in overthrowing the counsell of Achitophel, whereby the rebellion of his Sonne Abdon was cut off, chap. 16. and old Barzillai that succoured him when he fled from his sonne chap. 27. 1.

Q. Notwithstanding the manifold troubles David had, did he at last have rest?

A. Yes: and died in peace.

Q. What did his death bring life and quiet end hence vnto vs?

A. The race of the chiefe King of Heauen, CHRIST IESVS, who according to the flesh, was persecuted on every side as David was, with outward and inward enemies, as well in his owne person, as in his members, but at last overcame all, and gaue his Church perpetuall victory. His Name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

Who succeeded David?

A. His sonne Salomon.

Q. What was the first thing he asked of God?

A. Wisdom: and God gave it him, chap. 1. 12.

Q. What did he shew therein?

A. That Wisdome beautifieth a Prince or Ruler more then either wealth or honour.

Q. What was the first sinne he punished?

A. Rebellion in Adonias, chap. 2. 15.

Q. What was the second?

A. Murder.

Q. In whom?

A. In Iothab for the death of Abner and Amasa although he fled to the Altar for refuge.

Q. What doth that signify?

A. That no place ought to shelter an homicide chap. 2. 14.

Q. How was Salomon visited?

A. Peacefull and full of Pompe.

Q. How came that to passe?

A. By the gift of God.

Q. Whereof?

A. Because he asked wisdom first and aboue all things (when God put him to his choice) therefore he had not onely wisdom giuen him but all things else.

Q. How did he shew himselfe thankfull?

A. In employing his wealth and wisdom to the glory of God.

Q. How was that?

A. Hee lodged iustly and built a most sumptuous Temple to the Name of the Lord.

Q. Wherein consisted the magnificence of Salomon?

A. In these things hee filled ouer all the kingdoms from the River of Eufrates, vnto the land of the Philistines, and the borders of Egypt, chap. 1. 11. His vittuals for one day was thirty measures of fine flour and threescore measures of meale chap. 4. 12. Ten fat Oxen, and eueny Oxen of the Pasture, an hundred sheepe, besides Harts, Bucks, Bugles and fat fowle, chap. 4. 13. Hee had forty thousand halles of horses for his Chariots,

and twelue thousand women chap. 26. Gold and Silver was as plentifull as Adams chap. 10. 27. He had seuen hundred women and three hundred Concubines, chap. 1. 11. Beside all this, hee had wisdom more then any creature huing.

Q. Yet in the end, notwithstanding hee had his lower desire rustle and in all things rest, what was his opinion of his worldly felicity?

A. That all was vanity and vexation of spirit.

Q. Did this Prince thinke himselfe of God both outwardly and inwardly full after a true form God?

A. Hee did.

Q. In what manner?

A. By adultery and Idolatry, chap. 11. 3.

Q. What do we learne by that?

A. That how absolute power we are for honour, wisdom, or riches yet we may fall as Salomon did.

Q. How was Salomon punished for his sin?

A. God raised vp enemies against him and after his death deuised his kingdom, leaving the least part to his sonne.

Q. Why did not God quite extinguish his race considering his sinne?

A. Because of the promise which he made to his seruant David, chap. 1. 14.

Q. Who succeeded Salomon?

A. His sonne Rehoboam.

Q. How many Tribes had he vnder his Dominion?

A. Two, Iuda and Benjamin.

Q. Who ruled ouer Israel?

A. Jeroboam a seruant to King Salomon.

Q. How many Tribes were vnder him?

A. Ten, chap. 11. 1.

Q. What vices do we learne to shun by the lines of the Kings of Israel and Iuda?

A. Not

An. Not to corrupt religion, to serve our own turnes.

Q. By whose example?

An. By the example of Ieroboam King of Israel, chap. 12. 13.

Q. What else?

An. Not to lay violent hands vpon Gods Ministers.

Q. By the example of whom?

An. Of Ieroboam chap. 1. 4.

Q. How did God punish him?

An. As hee thrust out his hand to strike the Prophet of the Lord his hand withered, and hee could not plucke it backe againe, chap. 3. 4.

Q. What else?

An. Not to conspire against the king.

Q. By the example of whom?

An. Of Zimri, that slew Blah King of Israel, being drunke in Tirzah and afterward sate vpon his throne chap. 16. 9. 10.

Q. What was the end of Zimri?

An. He reigned but seauen dayes, and being besieged in Tirzah, and finding no way to escape, he burnt the Kings Pallace, and himselfe in it, chap. 16. 18.

Q. What else?

An. Not wrongfully to de fire our neighbours goods.

Q. By the example of whom?

An. Of Ahab King of Israel.

Q. What else?

An. Not to shed our neighbours blood, to bee made owners of his goods.

Q. By the example of whom?

An. Of Ahab and Isebel, who, by the practise of false witnesses put Naboth to death, and tooke his Vineyard, chap. 21. 11.

Q. How were they punished?

An. Ahab was slaine at Ramoth Gilead, and Isebel was throwne out of her chamber window, and dashed in pieces, chap. 22. 34, and 1 King. 2. 33.

Q. What else?

An. Not to hate the Preachers of God, because they grasse vpon our galled consciences.

Q. By the example of whom?

An. Of Ahab, chap. 22. 8.

Q. What else?

An. Not to be conuious.

Q. By the example of whom?

An. Of Gehazi, that tooke money, Garments, Sheepe, Oxen, and other things where hee should not.

Q. What was his punishment?

An. He was plagued with the leprosie, 2 King. 5. 17.

Q. What else?

An. Not to take counsell of spirits in time of sicknesse, or any other extremity.

Q. By the example of whom?

An. Of Ahab, who having raken a fall through the Lattice of a window, sent his seruants to Baalzebub, to know if he should recouer or no, 1 Kings 1. 2.

Q. How did God punish him for that sinne?

An. Hee suffered him to pine vpon his bed for want of helpe, 1 Kings 1.

Q. What else?

An. Not to blaspheme the Name of God.

Q. By the example of whom?

An. Of Sennacherib the Assyrian.

Q. How was he punished?

An. God slue of his souldiers an hundred fourscore and five thousand men, and when he returned into his countrey, his owne sonnes murdered him in the Temple of his Idoll Gods, 2 Kings 19. 37.

Q. What else?

An. Not to deride Gods Ministers.

Q. By the example of whom?

An. Of the children of Bethel, that called Wilsa bald-pate, 1 Kings 2. 24.

Q. How were they punished?

An. Two sheeres came out of the Forrest and tore them in pieces.

Q. What else?

An. Not to be vaine-glorious.

Q. By the example of whom?

An. Of Hezekiah, that in pride shewed all his wealth to the Ambassadors of Babel.

Q. How was he punished?

An. God gaue all that wealth afterward into the hands of the King of Babel for a prey, 1 King. 20. 17. 18.

Q. What else?

An. Not to mocke or iest at the preaching of the word of God.

Q. By the example of whom?

An. Of Zedekiah and his subjects that mocked and despised the Prophets that were sent to foret warne them of their destruction, 1 Chro. 26. 10.

Q. What was their punishment?

An. Zedekiah himselfe for despising the light of his soule, lost the light of his body, his eyes were pulled out, his sonnes were slaine before him, and hee and the people carried into captivity to Babylon.

Q. What vertues doe we learne by the liues of the Kings of Israel and Iuda?

An. To haue a sure confidence in the prouidence of God.

Q. By the example of whom?

An. Of Eliah the Prophet, to whom in time of famine God sent meat by Ravens, 2 Kings 17. 5.

Q. What else?

An. To be charitable to the distressed.

Q. By the example of whom?

An. Of the Widow of Sarepta, whose Oyle and Meale, the more she spent, the more shee had for her kindnesse shewed to Eliah, 1 Kings 17. 16.

Q. What else?

An. To be zealous in prayer.

Q. By the example of whom?

An. Of Eliah, who in time of great drowch called faithfully vpon the Lord, & he poured downe raine vpon the earth, 1 Kings 18. 4. 5.

Q. How many be the degrees by which prayer ascends into heauen?

An. Sixe.

Q. Which be they?

An. First, humility; in shewing reuerence with the members of the body, as kneeling, &c. Secondly, deuotion; in hauing minde of nothing else when we pray. Thirdly, faith; in beleeuing to obtaine that wee pray for. Fourthly, integrity of heart, not to aske any thing but that is iust. Fifthly, conseruation of life, that our manners answer our deuotion. Sixthly, perseuerance; that is, neuer to bee faint or weary of so good an exercise.

Q. What vertues learne we else?

An. Not to doubt of our resurrection.

Q. By the example of whom?
A. Of Elijah, that was taken body and soule up into heauen, 1. Kings 17. 1.

Q. What else?

A. To be faithfull,

Q. Why?

A. Because where faith is, nothing seemes impossible.

Q. By the example of whom?

A. Of Mitha, that raised the dead to life cured Naaman the Leper, and made Iron to swim upon the waters, 1. Kings 4. 15 and ch. 5. 14. and chap. 6. 6.

Q. What else?

A. Not to distrust the omnipotency of God.

Q. By the example of whom?

A. Of the destruction that fell upon the Aramites, that lay before Samaria, without any stroke of mans hand 1. Kings 17.

Q. What else?

A. To assure our selves of Gods helpe howsoever we are forsaken of men.

Q. Why?

A. Because millions of Angels incampe about the faithfull, 1. Kings 5. 7.

Q. What else?

A. To aduance true Religion.

Q. By the example of whom?

A. Of Iosiah King of Iuda, that put downe Idolatry, and commanded the Law of God to be read in the Temple, 1. Kings 13. 1.

Q. What else?

A. Not to spare our owne Parents in case of Religion.

Q. By the example of whom?

A. Of Asa King of Iuda, that deposed his owne mother for Idolatry, 1. Chron. 15. 16.

Q. What else?

A. To provide liuing for the Ministers of God.

Q. By the example of whom?

A. Of Hezekiah King of Iuda, that commanded the tithes of Corne, Wine, Oyle, and Honey to be brought to the Priests, 1. Chron. 23. 4. 5.

Q. What else?

A. Not to doubt of forgiveness, if we repent.

Q. By the example of whom?

A. Of Manasseh King of Iuda, whom upon his hearty repentance, God deliuered out of captivity.

many years were expired, he deliuered his people out of captivity.

Q. By the fauour of whom?

A. Of Cyrus King of Persia, chap. 1.

Q. Who brought them home?

A. Zerobabel and Ezra.

Q. What is the second thing we do heere out of this Booke?

A. The thankfulness which ought to be in vs for Gods benefits, as was in the Israelites after their returne, chap. 7. 17.

Q. What was the third?

A. The care that wee ought to haue to establish true Religion, by the example of the Israelites, that neuer ceased till they had built the Temple of the Lord, and published his Lawes, chap. 6. 16.

Q. What is the fourth?

A. When we are once placed in peace, and haue the vse of true religion, to labour as the Israelites did, for the preservation of humane society, by seeing good Lawes executed, chap. 10.

N E H E M I A H.

Question.

What was Nehemiah?

A. A Jew and in great honour with Darius

Q. What was his disposition?

A. He feared God and desired the good of his Countrey.

Q. How did that appeare?

A. First by his daily prayer: next, by the lamentation hee made for the misery of his owne countrey men, chap. 1. 4. and lastly, by obtaining mances to helpe them.

Q. He did not then, as many do in these dayes, say, God helpe onely and so forget the misery of their bretheren, but he laboured to know them better?

A. He did.

Q. In what manner?

A. Hee procured a licence of the King to get prouision for the repairing of Ierusalem, chap. 2. 8.

Q. Who hindered him in his worke?

A. Sanballat the Horonites, and Tobiah the Ammonite.

Q. For what cause?

A. Vpon malice.

Q. What do we learn thereby?

A. That the diuell and his instruments still be in waite to hinder vertuous exercises.

Q. How did they hinder the Jewes?

A. By raising warre upon them.

Q. Did the Jewes then loose off their courage?

A. No they laboured with one hand, and held the sword in the other, chap. 3. 17.

Q. What did their difference teach vs?

A. In repairing the new Ierusalem of our soules, as they did the old Ierusalem of their earthly habitation; to practise the deeds of charity with one hand, and in the other to hold the shield of faith, to keepe off the assaults of the diuell, and his instruments.

Q. What did Nehemiah repaire in Ierusalem?

A. The walls of the broken buildings.

Q. What else?

A. Decayed religion, and corruption of manners, chap. 13.

E Z R A.

Question.

What was this Booke?

A. E Z R A.

Q. Of what nation was he?

A. A Jew of the family of Aaron.

Q. How many things do we generally learne out of this Booke?

A. Four.

Q. Which is the first?

A. The truth of Gods mercy.

Q. How?

A. In that according to his promise, after sea-

ESTER.

Question.

What was Ester?

An. A poore maide.

Q. How was she advanced?

An. To be the wife of a King.

Q. By what means?

An. By the providence of God, and her owne vertues.

Q. To what end?

An. To protect the Jewes her Countrey-men.

Q. What vices do we learn to shun by the contents of this Booke?

An. Not to feast in ostentation of our riches.

Q. By the example of whom?

An. Of Ahasuerus King of Persia and Media, that made a feast of an hundred and fourscore daies, chap. 1. 4.

Q. What else?

An. The disobedience of wines to their husbands.

Q. By the example of whom?

An. Of Vashti Ahasuerus Queens, that refused to come to him when he sent for her.

Q. What was her punishment?

An. She was banished the Kings company for ever.

Q. What else?

An. Not to buy sinne with the price of money.

Q. By the example of whom?

An. Of Haman, that would give the King ten thousand talents of silver, to have the Jewes destroyed chap. 3. 9.

Q. What else?

An. Not to harbour pride and contempt in our hearts.

Q. By the example of whom?

An. Of proud haman, that wished the death of euery one that did not salute him.

Q. What was his punishment?

An. He was hanged himselfe vpon the Gallows which he made for another man chap. 7. 10.

Q. What vices do we learn of this Booke?

An. To obserue temperance in our feasting.

Q. By the example of whom?

An. Of Ahasuerus, that commanded (during his feasts) no man should bee compelled to drinke more then what he pleased chap. 1. 8.

Q. May not Christians be assured of this?

An. Yes.

Q. Shew me your reason.

An. Because hee that was a Heathen thought it faine to carouse; but wee that know God, make it no conscience to be drunke.

Q. What learn we else?

An. The loue of a woman vnto her husband.

Q. By the example of whom?

An. Of Ester that made void a decree purchased by Haman for the destruction of all the Jewes in Persia, chap. 8. 11.

IOB.

Question.

What learn we in generall out of the Booke of IOB?

An. Five things.

Q. Which be they?

An. First, vprightnesse of life. in these words! And Iob was an vpright and iust man. chap. 1. Secondly, patience in affliction: Shall wee receive good at the hand of the Lord, and not euill? cha. 2. 10. Thirdly, mutability of the world in these words! such things as my soule refused to touch, (as are sorrows) are my meate chap. 6. 7. Fourthly, the enuy of the diuill in these words! Touch that he hath and see if he will not blaspheme thee to thy face chap. 1. 11. Fifthly, the mercy of God, in these words He maketh the wound and bindeth it vp chap. 5. 8.

Q. Wherein consisted his vprightnesse?

An. In three things.

Q. Which be they?

An. In holinesse toward God. In vprightnesse toward the world: and in sobriety toward himselfe.

Q. In holinesse at home?

An. He was the eyes of the blind chap. 1. 6. 15. The feete of the lame chap. 19. 1. He fed the hungry chap. 22. 17. He clothed the naked. chap. 22. 14. He stood with the widow and fatherlesse. ch. 21. 6. 3. He harboured the stranger. chap. 2. 1. He indged iustly. chap. 29. 14.

Q. In sobriety, how?

An. His heart was not infected with lust. chap. 2. 7. Nor his feete walke in deceipt. chap. 22. 5. Nor made he gold his hope. chap. 21. 17. Nor did his mouth kisse his hand. that is. he was not vaine-glorious. chap. 12. 17.

Q. Wherein consisted his patience?

An. In bearing with the mutability and change of his estate.

Q. Wherein consisted the change of his estate?

An. In fine things.

Q. Which be they?

An. First, he lost his Children and his wealth. chap. 1. Secondly, his body became leproous. chap. 2. 7. Thirdly, his friends upbraided him. chap. 4. 5. Fourthly, his wife forsooke him. chap. 19. 17. Fifthly, his owne seruants despised him. chap. 10. 1. 6.

Q. Wherein consisted the enuy of the Diuill?

An. Intempering him many wayes, before hee would be satisfied of his constancy.

Q. Wherein appeared the mercy of God?

An. In this, as hee did smite, so did hee restore.

Q. How was Iob restored?

An. Double the wealth hee had before, chapter 42. 10.

Q. What do we learn by this?

An. That Gods mercy is greater then his punishment.

Quest. What haue we when we come into this world?

An. Nothing.

Q. What shall we haue when we depart?

An. As

An. As much chap. 1. 11.
Q. What shall be saide that pleaveth inquiry?
An. The same chap. 4. 6.
Q. Can any man say to himselfe I am righteous?
An. No: nor the Angels in heaven chap. 4. 18.
Q. What is man borne to by nature?
A. To travel: as naturally, as it is for the spark to fly vaward chap. 5. 7.
Q. To what may we compare faulced friends?
An. To a River that in summer is dry, and in winter frozen chap. 6. 5.
Q. To how many things may we liken the vanishing frailty of man?
An. To fixe things.
Q. Which be they?
An. First to the vanishing of a cloud chap. 6. 10.
Secondly, to the swiftnesse of a Weeners shuttle chap. 7. 6.
Thirdly, to a shadow chap. 8. 7.
Fourthly, to the haky speed of a Poach chap. 9. 25.
Fifthly, to the sayling of a Ship, and the sight of an Eagle chap. 9. 29.
Sixty to a flower that mooreth forth in the morning, and is withered by night chap. 24. 2.
Q. What shall devoure the house of bribe?
An. Fire.
Q. May a man boast of the greatness of his birth?
An. No.
Q. Why?
An. Because corruption is our Mothen, and the wormes our brothers and sisters chap. 7. 13.
Q. Though we die, what helps doth God give us?
An. That we shall rise againe, and see God in our flesh chap. 13. 6.
Q. Of what continuance is the joy of the wicked?
An. For a moment chap. 10. 5.
Q. What may we thinke when we see the wicked flourish?
An. That they are kept to the day of destruction chap. 11. 10.
Q. How cometh wisdom of men?
An. Neither by age nor authority chap. 11. 9.
Q. How then?
An. By the gift of God.
Q. What is God?
An. Incomprehensible for power, iustice, and providence chap. 11. 39.

The end of Iob.

P S A L M E S.

Question.

What is the generall doctrine of the Psalmes?
An. Prayer and Thankesgiving: Prayer, that God will continue his favour towards vs: Thankesgiving for his benefits received.
Q. What man is blessed?
An. Hee that concerneth not Gods word, but meditateth vpon his Law.
Q. What is he like?
An. A treee planted by the water side.
Q. What man is cursed?
An. He that sitteth in the seat with the scornfull of Gods word.
Q. What is he like?
An. Chaffe scattered before the winds.

Q. Who confides against God and his anointed?
An. The Heathen and wicked doers.
Q. What is the end of their conspiracy?
An. Destruction before God Psal. 1. 4.
Q. In time of trouble, in whom must we trust?
An. In the Lord.
Q. Why?
An. Because he will deliver vs. Psal. 1. 1.
Q. Who turneth the glory of God into shame?
An. Lovers of vanities and lies Psal. 1. 1.
Q. What is a persecutor of Gods people compared unto?
An. A Lyon.
Q. Why?
An. Because like a Lyon he will stare in pieces and devoure Psal. 7. 2.
Q. If the wicked seek to obscure the glory of God how will he reuenge his past?
An. Euen by the mouth of babes and sucklings Psal. 1. 1.
Q. How will the Lord iudge this world?
An. In righteousness Psal. 9. 8.
Q. Are the poore despised in Gods sight?
An. No he is their refuge Psal. 9. 1.
Q. What is the practise of the worldly man?
An. Fraud rapine, & ranny Psal. 10. 1.
Q. What is his reward?
An. Fire brimstone stormy tempests.
Q. How many are the righteous?
An. In earth none, there is not one that doth good no not one Psal. 1. 6.
Q. Who shall dwell on Gods holy hill?
An. Hee that speaks truth, flanders not his neighbour, nor gues his money to vsury Psalme 15. 1. 5.
Q. Of what did David prophesie?
An. Of Christ.
Q. Wherein?
An. In these words: Thou shalt not leave my soule in the graue, nor suffer thy holy one so for corruption Psal. 16. 1. 10.
Q. What is true felicity?
An. The fruition of Christ Iesus face to face, in righteousness Psalme 17. 1. 10.
Q. Who will the Lord teach in his way?
An. The humble heart Psal. 14. 5.
Q. How doth the Lord love?
An. More then father or mother, for when they forsake vs, he will take vs vp Psal. 17. 1. 10.
Q. He will not thus be angry for ever?
An. No: his anger endureth but a while, and though sorrow be this night, we shall haue joy to morrow Psal. 10. 5.
Q. What must we do when we haue sinned?
An. Confesse our wickednes, though it bee against our felices.
Q. What shalldo?
An. Forgiuesse Psal. 1. 1. 1.
Q. Is it enough for vs to be bene euill?
An. No.
Q. What then?
An. We must likewise do good Psal. 14. 1. 4.
Q. May the wicked prosper?
An. Like a greene bay-tree: but they shall quickly wither Psal. 37. verie 1. 1. 16.
Q. May the righteous be misstruck?
An. Yes: but their inheritance shall be perpetual Psal. 17. 1. 8.
Q. What is the vanity of rich men?
An. They heape vp wealth, but know not who shall

shall enjoy it. Psal. 1. 6.
Qn. When the oppressed mourn, what doth God?
An. He gathers their tears into a bottle, and keeps a register of their wrongs. Psal. 56. 1.

Qn. To what end?

An. To pour so much vengeance upon their oppressors heads.

Qn. To whom must all this apply?

An. To God.

Qn. Why?

An. Because though worldly Magistrates grow slacke and remisse, yet he will heare their complaints. Psal. 81. 2.

Qn. How doth God find the secret disposition of his people?

An. By triall.

Qn. How doth he try them?

An. As siluer is tryed, in the fire of affliction, Psalme 66. 10.

Qn. In the life of this life, what helps have we so sure as from drowning?

An. A Rocke.

Qn. What is that Rocke?

An. Christ Jesus. Psal. 71. 1.

Qn. Why are Magistrates called Gods?

An. Because they supply the place of God, for the administration of Justice.

Qn. How do they prove to be no Gods?

An. In that they dye like men, Psalme 82. 6. 7.

Qn. Hath God made an illusion of those that shall be saved?

An. Yes.

Qn. When?

An. Before the foundations of the earth were laid. Psal. 102. 3.

Qn. Why are they rigorous compared to a Palm tree?

An. Because as the wood of that is sweeter, so ought they to be sweeter wood for the building of Gods Church. As the leques of it are greene, so ought their words alwayes to be verities. As the fruit of it is lasting, so their good deeds ought to be without ceasing.

Quest. How is God made visible to our mortal eyes?

An. By his Creatures the light is his cloathing he moves upon the wings of the wind, his Messengers are flames of fire, his throne is heaven, and his soder-wood is the earth.

Qn. Why doth not the Sea over-flow the earth?

An. Because God hath set it bounds, which it shall not over-passe. Psal. 104. 9.

Qn. What is the best service of flatterers?

An. To reward euill for good and hatred for friendship. Psal. 109. 4.

Qn. What is the inconvenience of an evil companion?

An. It woundeth like the sharpe Arrows of a mighty man, and burneth like coales of thimber, Psal. 109. 1.

Qn. How is God to be praised?

An. With the whole heart. Psal. 91. 1.

Qn. How is he to be prayed on?

An. Nor with falmed lips, Psal. 109. 4.

Qn. Who is our best guide?

An. The spirit of God.

Qn. What is the best way to the Land of righteousness? Psalme 34.

An. To the Land of righteousness.

Qn. What is the Lord's name that we should praise him?

An. A fortress, a bulwarke, and a shield. Psalme 144. 2.

THE PROVERBS of Salomon.

Question.

W

hat is a Proverb?

An. A short saying, including much matter.

Qn. What doth it teach us?

An. Wisdome and vnderstanding.

Qn. What is the beginning of Wisdome?

An. The feare of the Lord. verse 7.

Qn. Who hath much instruction?

An. The wise.

Qn. Who refresheth?

An. The foole. verse 7.

Qn. How doth Wisdome adorn?

An. Like a chaine of Gold about the necke, verse 9.

Qn. When sinners incite vs what must we do?

An. Not give consent, verse 10.

Qn. How are sinners disposed?

An. Their feet are swift to euill, verse 16.

Quest. If we seek after Wisdome what will shee doe?

An. Pour out her minde vnto vs, and giue vs vnderstanding, ver. 11.

Qn. If we despise Wisdome, what will shee doe?

An. Laugh at our destruction, verse 16.

Qn. How cometh destruction?

An. Suddenly, like a whistle-wind, verse 17.

Qn. What is the hinderance to the obtaining of wisdome?

An. Sloath.

Qn. How doth sloth reward those that love it?

An. With death and confusion, chap. 23.

The doctrine of the 1. Chapter.

Question.

What seru must we seek after wisdome?

An. As after Gold and Silver.

Qn. Whence cometh wisdome?

An. From the mouth of God, verse 6.

Qn. What is the effect of wisdome?

An. It will prelerue vs from all vices.

Qn. What is the property of a Harlot?

An. To flatter with her lips, verse 16.

Qn. What is her leader, her acquaintance?

An. To hell, verse 18.

The doctrine of the 3. Chapter.

Question.

To keep the commandments of God, what profit bringeth it?

An. Prosperity, and length of life.

Qn. What should we hang about our necks?

An. Mercy and Truth.

Qn. Why?

Qⁿ. Where must they be left?

Ans. In the Table of our hearts, verse 3.

Qⁿ. Why doth God give riches unto men?

Ans. By them to honour him, verse 5.

Qⁿ. What is the reward of the house?

Ans. Our barnes shall be filled with abundance, and our presses burst with new wine, verse 10.

Qⁿ. In what sort must men be wise?

Ans. Not in our owne conceipt, verse 7.

Qⁿ. Whom doth God correct?

Ans. Such as he loveth, verse 12.

Qⁿ. At what rate is wisdom valued?

Ans. To bee more worth then Gold or Pearle, verse 15.

Qⁿ. What be the handmaids of wisdom?

Ans. Long life, verse 16. Pleasant dayes, ver. 17. Security of soule and body, verse 23, 24, 25.

Qⁿ. What vices are forbidden in this Chapter?

Ans. All malice or desire to hurt, verse 10. All causelesse contention, verse 13. And all scoffing and scoffing, verse 14.

Qⁿ. Why are these vices forbidden?

Ans. Because they are abomination before the Lord, verse 31.

Qⁿ. What learn we by the Pilgrims?

Ans. Diligence.

Qⁿ. How?

Ans. To labour in summer, to prevent the want of Winter.

Qⁿ. How cometh poverty upon the foolish?

Ans. Like an armed man.

Qⁿ. Which be the six things God hateth?

Ans. First haury eyes: secondly, a lying tongue, thirdly, an heart imagining euill: fourthly, seere swift to shed blood: fifthly, a false witness: sixthly, all fowers of contention, verse 19, 20, 21.

Qⁿ. What is our speciall duty to our Parents?

Ans. Obedience to follow their instruction. *Quest.* How many wayes doth a wicked woman tempt?

Ans. With the beauty of her face the flattery of her tongue: and the wantonnesse of her lookes, verse 24, 25.

Qⁿ. Is adultery worse then theft?

Ans. Yes.

Qⁿ. Why?

Ans. Because theft may be redeemed but adultery destroyeth the soule: and the reprobation thereof can neuer be put away, verse 24, 25, 26.

The doctrine of the 4. Chapter.

Question.

How are the wicked fed?

Ans. With the bread of extortion, and the wine of violence, verse 17.

Qⁿ. What are the signs of a wicked heart?

Ans. A corrupt heart, false lips, and wanton eyes.

Qⁿ. What purifieth the whole course of life?

Ans. A cleane heart, a true tongue, and a chaste eye, chap. 12, 24, 25.

The doctrine of the 5. Chapter.

Question.

How should we live at the first?

Ans. As sweet as hony, verse 3.

Qⁿ. How is the end?

Ans. As bitter as wormewood, verse 4.

Qⁿ. What hurt bringeth it to the body?

Ans. It consumeth the flesh, verse 11.

Qⁿ. What is the cure?

Ans. To leave our goods in the hands of Strangers, verse 10.

Qⁿ. Is there any thing else to be learned out of this chapter?

Ans. To line vpon our owne labour, verse 12. To be charitable to others, verse 16. To keepe wordeske vnviolated, verse 18, 19.

Qⁿ. Why ought we to be careful of these things?

Ans. Because we are alwayes walke in the sight of the Lord, verse 22.

The doctrine of the 6. Chapter.

Question.

What can be the sin in swearing for a man?

Ans. Swearing with the words of his owne mouth.

The doctrine of the 7. Chapter.

Question.

Why is it called a deed of darkness?

Ans. Because commonly it practiseth in the night when the ayre is darke and blacke, verse 9.

Qⁿ. The reason of that?

Ans. Such is the guilt of conscience, as it couets darknesse to couer the filthinesse thereof.

Qⁿ. What are the marks of an Harlot?

Ans. A wandering foot, verse 12. An impudent face, verse 13. And an itching tongue, verse 15.

Qⁿ. Why?

Ans. An Oxe led to the slaughter, a foole that goeth to the flockes, or a bird that hasteth to the snare, verse 22, 23.

The doctrine of the 8. Chapter.

Question.

Is Wisdom any waye of her good graces?

Ans. No: she cryeth out vnto men in the gates, and in the entry of their houses in the top of high places, and by the high way side, verse 1.

Qⁿ. What doth she promise?

Ans. The knowledge of excellent things, ver. 6.

Qⁿ. How doth she induce the minds of men to follow her?

Ans. By promising vnto them, that her doctrine shall be ease and peace, verse 9.

Qⁿ. What is the Token it is understood by the name of Wisdom?

Ans. The word of God, and the doctrine of his Preachers, which is safe to all them that haue a desire to learne.

Qⁿ. Of what continuance is Wisdom?

Ans. Such things as may, before the east be made,

made, the depth begotten, or the mountaines fet-
tled, verſe 1. 14. 15.

Q. What is the good that cometh by ſilence?
An. He that refraineth his lips is wiſe, ver. 10.

The doctrine of the 9. Chapter.

Question.

*I*n this Chapter, how doth Wiſedome allure her fol-
lowers?

An. By calling them to a ſumptuous banquet.

Q. What is meant by that banquet?

An. The word of God, and the miniſtration of
his ſacraments.

*Q. In the thirteenth verſe it is ſaid, A fooliſh
woman is troubleſome: what underſtand we by the
fooliſh woman?*

An. Ignorant Preachers.

Q. What is their doctrine like?

An. Like holie waters, ſweet to the fleſh, but
unpleaſant to the ſpirit verſe 17. 18.

The doctrine of the 10. Chapter.

Question.

*W*hat are the virtues and vices deſcriber in
this Chapter for our inſtruction?

An. The ſix are Wiſedome and Folly.

Q. What is the good that cometh by Wiſedome?

An. A Wiſe ſonne maketh a glad father.

Q. What is the hurt that cometh by Folly?

An. A fooliſh ſonne is an heauy burthen to his Mo-
ther.

Q. What are the ſecond?

An. Sloath and diligence.

Q. What is the incommendation of Sloath?

An. A Sloathfull hand makes poore, verſe 4.

Q. What profit comes by diligence?

An. The hand of the diligent maketh rich,
verſe 4.

Q. What is the third?

An. Righteouſneſſe and impiety.

*Q. What is the good that cometh by righte-
ouſneſſe?*

Anſw. The memoriall of the iuſt ſhall bee
blessed.

Q. What is the hurt that cometh by impiety?

An. The name of the wicked ſhall rot, verſe 7.

Q. What are the fourth?

An. Innocency and guilt of conſcience.

Q. What is the good that cometh by Innocency?

Anſw. Hee that walketh vprightly, walketh
boldly.

*Q. What is the hurt that cometh by guilt of
conſcience?*

An. Feare and ſhame. for hee peruertereth his
wayes and he ſhall bee made knowne, verſe 9.

Q. What are the fifth?

An. Loue and hatred.

Q. What is the good that cometh by Loue?

An. It couereth offences, verſe 12.

Q. What is the hurt that cometh by hatred?

An. It ſtirreth vp contentions.

Q. What are the ſix?

An. Silence and much babbling.

Q. What is the hurt of much babbling?

An. In many words there cannot want iniquity.

The doctrine of the 11. Chapter.

Question.

*W*hat are falſe Balances?

An. Abomination before the Lord.

Q. What doth a true weight?

An. Pleaſe him, verſe 1.

Q. When pride goes before, what followeth?

An. Shame, verſe 2.

Q. How is lowlyneſſe rewarded?

An. With wiſedome and honour.

Q. Can riches deliuer in the time of wrath?

An. No.

Q. What is our refuge then?

An. True righteouſneſſe, verſe 4.

Q. How is the way of the righteous?

An. Direct and ſtraight.

Q. How is the way of the wicked?

An. Crooked and ſtumbling, verſe 5.

Q. Whether leads the paſſ of the one?

An. To life.

Q. Whether leads the paſſ of the other?

An. To death, verſe 19.

Q. Can friendſhip defend evil deede?

An. No but in the end they ſhall be puniſhed,
verſe 11.

*Q. How ſhall he be rewarded that is veriuouſly li-
berall?*

An. With increaſe.

*Q. How be that ſpareth more then is conu-
nient?*

An. With poverty and indignation, verſe 24.

Q. How ſerues a woman without diſcretion?

Anſw. Like a Jewell of gold in a Swinea ſnout,
verſe 22.

Q. Whom do the people curſe?

An. Hoorders vp of corne.

Q. And whom will they bleſſe?

An. Such as bring it forth to ſell, verſe 16.

The doctrine of the 12. Chapter.

Question.

*W*hat is a vertuous woman to her husband?

An. A crowne of gold vpon his head.

*Q. And what is ſhe that maketh her husband
aſſumed?*

An. Corruption in his bones, verſe 4.

Q. How do the goodly and wicked differ?

An. Firſt in their thoughts: the thoughts of the
iuſt are right, but the counſels of the wicked are
deſpightfull. Secondly, in their words: The talke
of the wicked is to lie in waite for blood, but the
mouth of the righteous will deliuer them, verſe 6.
Thirdly, in their workes: The wicked worketh a
deceitfull worke, but hee that ſoweth righteouſ-
neſſe, ſhall receive a ſure reward, chapter 11. 18.
Fourthly, in their end: The wicked perith, but the
houſe of the righteous ſhall ſtand faſt, verſe 7.

Q. Are not many men deſpightful for poverty?

An. Yes.

*Q. But what is he that is poore, and ſure of
his*

It comes below?

An. Better then he that boasteth, and lacketh bread, verse 9.

Qy. What are the words of a perverse tongue?

An. Like the pricking of a sword.

Qy. Why?

An. Because they provoke others to anger, verse 18.

The doctrine of the 13. Chapter.

Question.

What is the chief use of the tongue?

An. To glorify God

Qy. Using it so, what followeth?

An. That a man may receive much good by the fruit thereof, verse 1.

Qy. What is one property of a sluggard?

An. To desire much, but to take paines for nothing.

Qy. How is he rewarded?

An. His soule is still empty, and findes no rest, verse 4.

Qy. There are two sorts of men which under the name of riches, shew themselves both dissemblers, which be they?

An. He that maketh himselfe rich, and hath nothing, and he that maketh himselfe poore, having much wealth, verse 7.

Qy. But these qualities being referred to the goods of this world, what is the fault of the first?

An. Vaine-glory, to be proud of that he hath not.

Qy. What is the fault of the second?

An. Not any at all, but rather a commendable modesty: that although he be verminous yet he had rather other men should speake of it then himselfe, verse 7.

Qy. What shall become of such gotten goods?

An. They shall waste.

Qy. What of those that are truly gotten?

An. They shall increase, verse 7.

Qy. When hope is deferred, what doth it bring?

An. Faintnesse of heart.

Qy. How once accomplished, what is it then?

An. A tree of life, verse 11.

Qy. What is it to be obedient?

An. It maketh a man gracious.

Qy. What is it to be disobedient?

An. It maketh a man hated, verse 15.

Qy. When we send forth a messenger, what must our care be?

An. That he be verminous and wise.

Qy. And why?

An. Because a wicked messenger procureth much hurt to himselfe and others, but a faithfull Ambassador is a preservation to both, verse 17.

Qy. How shall he be rewarded that refresheth in affliction?

An. With poverty and shame.

Qy. How is that embriaceth discipline?

An. He shall be honoured, verse 18.

Qy. What company ought we to keep?

An. The wise, for so we shall be wise.

Qy. What company ought we to shun?

An. The company of foolies, because with them we shall be afflicted, verse 20.

Qy. To what the road of correction toward our

children when they offend, it is love?

An. No, but rather hate.

Qy. Who loveth his children thus?

An. He that chastiseth them, verse 24.

The doctrine of the 14. Chapter.

Question.

What is a wife woman in a house?

An. A blessing to increase.

Qy. What is a foolish woman?

An. A curse to decay and ruine, verse 1.

Qy. What is the way that seemeth right, but the issues thereof are death?

An. The allurements to pleasures, verse 12, 13.

Qy. How do we decline from God?

An. In following the world.

Qy. What shall our successe be in the end?

An. Wee shall be made weary of our wayes,

verse 14.

Qy. When a sale is sold, must wee give credit straight?

An. No: but consider the circumstances,

verse 14.

Qy. Who runs into snare without care, as consideration?

An. A foole.

Qy. Who sweareth and departeth from sin?

An. The wise man, verse 16.

Qy. Wherein consisteth the honour of a King?

An. In the multitude of good subiects, verse 28.

Qy. He is an alien's wife, what?

An. He that is slow to wrath.

Qy. Who exalteth himself?

An. He that is of an haughty minde, verse 29.

Qy. What doth he that oppresseth the poore?

An. Reproach God that made him.

Qy. What doth he that borroweth money on the

poore?

An. Hee honoureth him that made him, verse

31.

Qy. Wherein hath a maister pleasure?

An. In a virtuous wife servant.

Qy. Wherein is he despised?

An. Toward him that is vicious and lewd,

verse 35.

The doctrine of the 15. Chapter.

Question.

What pacifish washy?

An. A soft answer.

Qy. What stirreth up anger?

An. Forward words, verse 1.

Qy. Who speaketh aright, and according to know-

ledge?

An. The tongue of the wife.

Qy. Who belitteth and testeth vaine words?

An. The mouth of the foolish, verse 2.

Qy. From whom is nothing hid?

An. From the eyes of the Lord, for he behold-

eth both the euill and the good, verse 3.

Qy. Doth his sight pierce into the depth of heart?

An. Yes.

Qy. What tearis you by chast?

An. They

An. That he much more seeth into the hearts of men, verse 1.

Q. When she heart is full, what followeth?

An. A cheerful countenance.

Q. When the heart is sad what ensueth?

An. A heaviness of looks, verse 11.

Q. How live the wicked?

An. In continuall horror?

Q. How the upright in conscience?

An. As a continuall feast, verse 15.

Q. Are the richest men most happy?

An. No better is a little with the feare of the Lord, then great treasure with trouble, verse 16.

Q. How is humbly fire made sweet and delicate?

An. By loue: for better is a dinner of greens herbes with loue, then a stall fed Oxe with hatred, verse 17.

Q. What followes the angry man?

An. Wo and strife.

Q. What followes the gentle and meek?

An. Peace and quietnesse, verse 18.

Q. How seemeth the way of the foolish?

An. As a hedge of thornes.

Q. Why?

An. Because he alwayes findeth some stay, and dare not goe forward.

Q. How seemeth the way of the diligent?

An. A plaine and smooth though neuer so ragged.

Q. And why?

An. Because he is dismayed at nothing, verse 19.

Q. Where do mens thoughts come to naught?

An. Where counsell is wanting.

Q. Where do they prosper?

An. Where much counsell is vsed, verse 21.

Q. If we will live what way must we tread?

An. On high: that is, our conuersation must be in heauen.

Q. Where lyeth the way to death?

An. Below: that is, in lining after the fashion of the world, verse 24.

Q. When are words most acceptabill?

An. When they are spoken in due season, v 31.

Q. To whom is the Lord nearest when they pray?

An. To the godly.

Q. To whom is he furthest off?

An. To the wicked, verse 29.

The doctrine of the 16. Chapter.

Question.

*W*ho is the guide of the tongue?

An. The Lord: for without him we are not able to speake a good word, verse 1.

Q. What is the most abuse among men?

An. Selfe conceit.

Q. How?

An. In that every mans wayes are cleane in his owne sight.

Q. But who disproveth them?

An. The wisdom of the Lord, that tryeth the spirit, verse 2.

Q. Are all things created for the glory of God?

An. All things.

Q. What is the wicked?

An. Yea, the wicked, that in their destruction he may be glorified, verse 4.

Q. What is a signe our sinnes are forgiven?

An. An vpright life after repentance, verse 6.

Q. How ought a King to speake?

An. With diuine lips.

Q. How is that?

An. He must neither prophane, nor transgresse in iudgement, verse 10.

Q. What followes of that?

An. His throne shall be established, verse 12.

Q. What is the wrath of a King?

An. The messenger of death.

Q. What is his fauour?

An. Life: or like a cloud of the latter raine, ver. 13. 15.

Q. Who is the Gentleman: / Or to destruction?

An. Pride, verse 18.

Q. To what is understanding compared?

An. To a well spring of life.

Q. Why?

An. Because it ouer-floweth with all sweetnesse of discipline, verse 22.

Q. To what are the lips of an euill man compared?

An. To confusing fire.

Q. And why?

An. Because he destroyes himselfe and others, verse 17.

Q. Who setteth diuision among men?

An. A tale-teller, verse 27.

Q. What is verminous old age?

An. A crowne of glory, verse 31.

Q. Who is the most valiant?

An. Not he that vanquisheth a Citie: but hee that bridles his owne fury, verse 32.

The doctrine of the 17. Chapter.

Question.

*D*o not high words bestow a fode?

An. No.

Q. What doth much lesse bestow a Prince?

An. A lying tongue.

Q. What is the vertue of honesty?

An. Like the vertue of a precious stone.

Q. How is that?

An. As the one draweth the eyes of the beholder (which way soeuer it is turned) so doth the other the hearts of people, verse 8.

Q. What is the nature of most Princes?

An. They will not be reproued.

Q. But what if they be?

An. They will be offended with him that doth it, verse 9.

Q. What is a sharpe word to a good nature?

An. More then a hundred stripes to a peruerse fode, verse 10.

Q. Is a foke in his filly to be shewd?

An. Yea, men as much as a beare robbed of her whelpes, verse 17.

Q. From whom shall euill neuer depart?

An. From him that rewardeth euill for good, verse 12.

Q. May we iustifie the wicked?

An. No.

Q. May we condemne the iust?

An. Neither.

Q. And why so?

An. Because to doe either is an abomination before the Lord, verse 15.

Q. What good doth a foke get by his weakness?

An. Nothing, if he seeke not wisdom? *Q.* How

Q. How is a friend bought?

An. By his good will at all times, verse 17.

Q. Who is a false counted wife?

An. When he holds his peace, verse 28.

The doctrine of the 18. Chapter.

Question.

Is there any defect in Wisdom?

An. Nor is it like deepe waters, or the well spring of a flowing River, that is never empty, verse 4.

Q. How is the foole punished?

An. By his owne lips, verse 7.

Q. What is the foolish mans error?

An. To him that is a great waiter, verse 2.

Q. How?

An. As the one gets nothing, so the other spends all; and both their lives end in poverty.

Q. What is the means to rise to honour?

An. Humility, verse 3.

Q. What provoketh audience before high persons?

An. Gifts, verse 16.

Q. How do the words of rich and poore differ?

An. The one speaketh roughly, as depending on his wealth, the other meekely, as fearing his poverty, verse 1; and in chap. 10. 15.

The doctrine of the 19. Chapter.

Question.

What gathers many friends?

An. He that is rich.

Q. Who is distressed of comfort?

An. He that is poore, verse 4. 7.

Q. Who shall not escape vengeance?

An. A false witnesse.

Q. Who is he that shall perish?

An. A teller of lies, verse 9.

Q. What is it to defer Anger, and so passe our offences with a charitable minde?

An. Discretion in the soule and glory to God, verse 11.

Q. What is the Kings wrath compared with?

An. The roaring of a Lyon.

Q. To what is his fury?

An. To the morning dew, verse 12.

Q. Of whence have we riches?

An. By inheritance from the world.

Q. Out of whence a curious Wife?

An. From the hands of the Lord, verse 14.

Q. Who bruteth to the Lord?

An. He that hath mercy vpon the poore; and he will be his recompence, verse 17.

Q. Who is better then a rich tier?

An. A poore man that is true, verse 21.

Q. How are the simple and ignorant admonished?

An. By the punishment of the scornfull, ver. 25.

The doctrine of the 20. Chapter.

Question.

Why must we beware of much wine?

An. Because wine-bibbers are Roffers, and are so quarrell, verse 1.

Q. Is it an offence to cast from office?

An. No but an honour.

Q. How?

An. Because every foole will bee meddling, verse 1.

Q. Why will not the foolish plow?

An. Because it is winter.

Q. What shall be observed do in Summer?

An. Bee, verse 4.

Q. What doth downy softness cause?

An. Poverty.

Q. What doth much substance bring?

An. Plenty of bread, verse 11.

Q. How comes the bread of deceits?

An. Sweet at the first.

Q. How after meal?

An. Like gravel in the mouth, verse 7.

The doctrine of the 21. Chapter.

Question.

What is highest authority under God?

An. The King.

Q. Can he do all things then as please him?

An. No: no otherwise then God hath appointed.

Q. Why so?

An. Because the hearts of Princes are in the hands of the Lord to dispose as he seeth good.

Q. What is not the company of a contentious woman welcome?

An. Yes, and it is better to dwell in a corner of the house, then with such a one in a wide Palace, verse 9. 10.

Q. Who shall cry and not be heard?

An. He that stoppeth his eares at the crying of the poore, verse 12.

Q. What is it to wonder out of the way of knowledge?

An. All one, as to remaine among the dead, verse 6.

Q. Which is better, Wisdom or strength?

An. Wisdom.

Q. How prove you that?

An. Because wisdom overthroweth the confidence of the mighty, verse 12.

Q. May any thing prevail against the decree of the Lord?

An. No: neither wisdom, understanding, nor counsell, verse 30.

The doctrine of the 22. Chapter.

Question.

What is the estimation of a good name?

An. More worth then riches, verse 1.

Q. Why must we flye the path of the forward?

An. Because their way is full of thorns and snares, verse 5.

Q. When wee see a plague hang over us for our offences, what must we do?

An. Hide our selues under the shadow of Gods mercy, by calling vpon his name.

Q. But what do the foolish do, such a time?

An. Go on still without repentance, and are punished, verse 3.

Q. To

Q. To make children proud verities old men, what shall we do?

Ans. Instruct them therein in their youth, verse 9.

Q. Why is our owning a sin?

Ans. Because the borrower is servant to the lender, verse 7.

Q. Who kindles strife?

Ans. The scorner.

Q. How must we gurnish it?

Ans. By casting out the scorner, verse 10.

Q. Whose sanctuaries ought Princes to use?

Ans. Such as are pure of heart, verse 11.

Q. What will the Lord do to them that rob the poor?

Ans. Spoyle the soulles of them, as they spoyle theirs, verse 12, 13.

Q. With whom is it danger out to converse?

Ans. With the angry and furious man, verse 14.

The doctrine of the 23 Chapter.

Question.

At the Table of Rulers what must we remember?

Ans. Subtletie, verse 1, 2, 3.

Q. What is so reitson to a child?

Ans. Delivance from destruction, verse 14.

Q. Is envy so hidden?

Ans. Yes, even against sinners.

Q. How?

Ans. Not to vex our selves at their prosperity, nor grieve in that we are not like them, verse 7.

Q. Why?

Ans. Because they shall be cut downe like grasse, and wither: but our hope shall continue, Psalm 73.

Q. Why must we not kepe company with drunkards and gluttons?

Ans. Because their life is odious, and their end poverty, verse 11.

Q. What parts of our body must we dedicate to wisdom?

Ans. Our heart, verse 16.

Q. Why is a whore compared to a deepe ditch?

Ans. Because she devourth the soulles of many, verse 17.

Q. To whom is not forrow wound, and red, ruse of eyes?

Ans. To them that tarry long at the wine, and seeke out mixt wine, verse 10.

Q. What other inconveniences follow drunkenness?

Ans. Though it be pleasant at the first, it biteth like a serpent in the end: it inkindleth lust, and maketh a man stultesse of wrong, verse 12, 13, 24.

The doctrine of the 24 Chapter.

Question.

How is wares to be overprised?

Ans. Advisedly, and with counsell, verse 6.

Q. When is manit counage eyed?

Ans. In the day of adversity, verse 10.

Q. What must we do when we see the innocents oppressed?

Ans. Deliver them.

Q. But if we doe not, are we excused so say we know it not?

Ans. No: for God which searcheth the heart sees the contrary, verse 11, 12.

Q. What danger is he in that reviveth at another mans fault?

Ans. To turne the wrath of God from another vpon himselfe, verse 17, 18.

Q. Who is to be gloried of the whole world?

Ans. He that saith to the wicked, thou art righteous, verse 20.

Q. Who is to be reuerenced of the whole world?

Ans. He that boldly rebuketh the wicked, verse 25.

Q. In what state is the field of the foolish?

Ans. Over-grown with thorne and nettles, verse 11.

Q. What instruction receiveth we thereby?

Ans. To beware of the like sinne.

Q. What are the words of the foolish?

Ans. Ver a little sleepe, a little folding of the armes, or there is a Lyon without me, that to hee may kill cherish his lazie humor, verse 13.

The doctrine of the 25 Chapter.

Question.

When is a Prince a meane vessel for the Lords use?

Ans. When he is purged from vice, and the corruption of leud counsellors, verse 9.

Q. What are wads broken in his place compared unto?

Ans. Apples of gold, set in pictures of silver, verse 11.

Q. What is a faithfull messenger to him that sendeth him?

Ans. As gold in extremity of heate, verse 13.

Q. To what may we liken him that boasteth of false liberality?

Ans. To clouds and winde without raine, making a great shew without any performance, verse 14.

Q. How must wee taste the pleasures of this world?

Ans. As we would honey, moderately, lest we surfeit, verse 16.

Q. What is he like unto that beareth false witness against his neighbour?

Ans. An hammer, a sword, or a sharpe Arrow.

Q. Why?

Ans. Because his wordes bruise and wound, verse 18.

Q. What is the unsaithfull like unto in the time of trouble?

Ans. A broken tooth or a sliding foot, verse 19.

Q. To take a mans garments from him in winter, what is it like?

Ans. Vinegar poured vpon Almon, because as the Vinegar dissoloth the Almon so doth such cruelty vnder the needy, verse 20.

Q. Must we hate him that hateth vs?

Ans. No: but give him bread if he be hungry, and drinke if he be thirsty, that so by noting our currense his owne conscience may reclaim him, verse 21, 22.

Q. What is he like that cannot bide his own nature?

Ans. A Cite without walls, subject to any danger verse 18.

The doctrine of the 16. Chapter.

Question.

I have many names for a fool
Ans. Yes: as inconvenient as snow in harvest, verse 1.

Q. Need we to flout a curst as he is curst?

Ans. No more then the Sparrow doth the Fowler when she is in her flight verse 2.

Q. To whom belongs a fur or a whip?

Ans. To the horse.

Q. To whom the rod?

Ans. To the fools, verse 3.

Q. What is it to give honour to a fool?

Ans. Even the same as to hide a Pearle amongst an heape of Stones, verse 4.

Q. Of whom is there lesse hope then of a fool?

Ans. Of him that is wise in his owne conceipt, verse 5.

Q. What is it to meddle in a brawle?

Ans. As much as to take a curst dog by the eares, verse 7.

Q. What doth the deceiptfull man in his rage?

Ans. Mischief; and (ayes it) is a iacul: like him that is mad throwing fire-brands abroad and must be borne withall, because he is mad verse 18. 19.

The doctrine of the 17. Chapter.

Question.

*O*f whom must we be prais'd?

Ans. Not of our selues, but of others verse 2.

Q. What is anger?

Ans. Cruell.

Q. What is envy?

Ans. Not to be hood against, verse 4.

Q. Why may we not boast of so morrow?

Ans. Because we know not what the successe of the day will be, verse 5.

Q. What are the wounds of a lawyer?

Ans. Faithfull.

Q. What are the kisses of an enemy?

Ans. Dangerous, verse 6.

Q. Who despiseth delicate meats?

Ans. He that is full.

Q. Who shinerh bitter things sweet?

Ans. The hungry soule.

Q. Is the heavy counsel of a friend pleasant?

Ans. Yea. as an ornament of perfume to doth it reioyce the heart, verse 9.

Q. In times of extremity what must we cleave to?

Ans. Rather a neighbour neare hand, then a brother farre off, verse 10.

Q. Can a concusious woman be conceal'd?

Ans. No more then the wind, verse 11.

Q. Ought not he that attaunders his othe to be recompens'd?

Ans. Yes. as hee that keepeth the figtree, shall eat the fruit thereof, verse 12.

Q. May the eye of a man be assised?

Ans. No more then the graue, which is neuer full, verse 10.

Q. May a fool be separated from his folly?

Ans. No. not if you bray him in a mortar with a pestell, verse 11.

Q. What is the duty of a Pastor?

Ans. To know the state of his flocke, and to be watchfull ouer them, verse 13.

The doctrine of the 18 Chapter.

Question.

*W*hat is the terror of a guilty conscience?

Ans. To flye, though no man pursue.

Q. What is the security of innocency?

Ans. To be confident as a Lyon, verse 1.

Q. What causeth the change of many Princes?

Ans. The transgression of the land, verse 2.

Q. For whom doth the vserer gather his wealth?

Ans. Not for himselfe, but for some other that will vse it better, verse 3.

Q. Who shall obtaine mercy?

Ans. He that confesseth his finnes,

Q. Who not?

Ans. He that hideth his offences, verse 11.

Q. Is it good to set a wicked Ruler ouer the people?

Ans. No: for he will behaue himselfe like a roaring Lyon or hungry Beare, verse 15.

Q. Shall goods will gotten prosper?

Ans. They shall vanish, ver 17. & Chap. 11. 31.

Q. Shall a man that rebuketh, finde favour with the rebuked?

Ans. Yes, in the end, more then he that flatters him, verse 18.

Q. What is he that robbeth Father or Mother?

Ans. Beside a theefe, a deuiroyer, verse 14.

The doctrine of the 19. Chapter.

Question.

*W*hat is it to stand against correction?

Ans. Obstinacy, a disease incurable, ver. 1.

Q. What comes by the authority of the righteous?

Ans. Joy and comfort.

Q. What when the wicked rule?

Ans. Sorrow and sighing, verse 2.

Q. How is a kingdom preferred?

Ans. When the Magistrates are iust.

Q. How is it brought to ruin?

Ans. When the Magistrates take bribes, verse 3.

Q. What is the end of flattery?

Ans. Deceit, verse 4.

Q. How is the fool knowne?

Ans. By his laush speech, he poureth forth his minde at once.

Q. How is a wise man knowne?

Ans. By his taciturnity, hee wil not speake but vpon occasion, verse 11.

Q. How doth wickedness increase?

Ans. With the number of them that commit wickednesse, verse 16.

Q. What doth too much lenity?

Ans. Make a seruant presume to be as a Sonne, verse 21.

The doctrine of the 30. Chapter.

Question.

W^Hat is the danger poverty may fall into?

An. Theft.

Q^U. What is the danger wealth may fall into?

An. Forgetfulness of God.

Q^U. What kind of life must we then pray for?

An. A competent, neither too much, nor too little verse 8, 9.

Q^U. What kind of people are those, whose teeth are as swords, and whose jaws are knives to cut up the poore?

An. Vipers and extortioners verse 14.

Q^U. Which are the four things that are never satisfied?

An. The grave, the barren wombe, the catch for water, and the fire for fewell verse 15.

Q^U. What are the three things that are hid, and the fourth that cannot be knowne?

An. The way of an Eagle in the ayre, the path of a Serpent over a Rocke, the course of a ship in the Sea, and the heart of a man with a maid, verse 10.

Q^U. Which are the four things that commonly abuse the state, whereunto they are called?

An. A servant put in authority, a fool at a banquet, a hatefull woman married and an handmaide the heire to her Mistrisse verse 13.

Q^U. Which are the five small creatures that give checke to men for wisdom?

An. The Pish is he that prepareth meate in Summer against Winter; the Coney, that builds her house in the rocke, the Grasshopper, that observes order, yet hath no rule; and the Spider, that takes hold in Kin; 1. Palacet, verse 15, 16, 17, 18.

The doctrine of the 31. Chapter.

Question.

W^Hat learne you in this chapter?

An. To be chaste and temperate, verse 1.

Q^U. Chast abowt?

An. In these words: Give not thy strength to women.

Q^U. Temperate, how?

An. To refrain from drinking of wine, verse 4.

Q^U. What learne you else?

An. How to know a vertuous woman.

Q^U. How is a vertuous woman knowne?

An. By her painefullnesse; shee seeketh wooll and flaxe and laboureth cheatefully verse 11. By her watchfulnesse; shee will rise while it is yet night verse 14. By her providence; with the fruit of her hand shee planteth a vineyard verse 16. By her charity; shee stretcheth out her hand to the poore verse 20. And by her faith, in the latter day shee shall reioyce, verse 25.

ECCLIESIASTES, or the
PREACHER.

Question.

W^Ho writ this Booke?

An. Salomon.

Q^U. Why is it called by the name of the PREACHER?

An. Because Salomon by way of exhortation, labours to instruct all men how to hate the vanities of this world, and to affect nothing but heavenly blessednesse.

CHAP. 1.

Question.

W^Hat are the pleasures of this life?

An. Vanity of vanities, verse 1.

Q^U. Is there any thing under heaven, a man may say, this hath not bene before?

An. Nothing verse 10.

Q^U. Is wisdom also vained?

An. Yea, and vexation of spirit, verse 17.

CHAP. 2.

Question.

W^Herein then consisteth happinesse? in mirth and ioy?

An. No verse 1.

Q^U. In busynesse?

An. No verse 1.

Q^U. In sumptuous building?

An. No verse 4.

Q^U. In gold and silver?

An. No, verse 5.

Q^U. In multitude of servants?

An. No, verse 7.

Q^U. In authority?

An. No verse 9.

Q^U. What is the reason?

An. Because they are transitory, and leave behinde them vexation of spirit, verse 14.

Q^U. Wherein is the fool and wise man alike?

An. In death, verse 16.

Q^U. What are the dayes of mirth?

An. Trauaille and sorrow, verse 23.

CHAP. 3.

Question.

W^Hat is here set downe?

An. The mutability of time.

Q^U. What learne you by this?

An. First that nothing in this world is permanent. Secondly, not to be grieved if wee haue not all things at once, nor enjoy them so long as wee would, from the 1. to the 8.

Q^U. Why can wee haue nothing but by paine and trouble?

C 1

An. Because

An. Because thereby the Lord will humble vs.
verse 18.

Qn. Are the confusions of men and beasts alike?
An. Yes, touching the death of the bodies.
verse 19.

Qn. How do they differ?

An. The one is partaker of reason. the other is governed by sense: the one perisheth body and soule, the other liueth eternally.

Qn. How both body and soule?

An. Yes, after the resurrection of the flesh.

CHAP. 4.

Question.

How doth he further prone vexation of spirit?

An. In that the innocents are still oppressed, and none comforteth them, verse 1.

Qn. How is a poore man preferred before a King?

An. By wisdom, verse 1.

Qn. What is the bond of friendship?

An. Society.

Qn. What is the benefit of society?

An. Mutual comfort, and helps one man to another, verse 10. 11. 12.

CHAP. 5.

Question.

In speaking to God what must we avoid?

An. Temerity and multitude of words, v. 1.

Qn. Who seeth the oppression of the poore?

An. The Lord.

Qn. Who shall redresse it?

An. He that sees them, ver. 7.

Qn. What learn we by this?

An. Not to bee astonished at the malice of the world, since our deuenger liueth.

Qn. How is the desire of the contentious?

An. Insatiable, verse 1.

Qn. For what is the wrath appointed?

An. For reth vnto all creatures.

Qn. How right the contentious man?

An. Vnquietly.

Qn. How rest the poore labourer?

An. His sleepe is sweet vnto him, verse 17.

CHAP. 6.

Question.

How is the rich man miserable?

An. In that God hath giuen him much treasure and wealth, and hee wanteth power to enioy it, verse 1.

Qn. How cometh that to passe?

An. Either by parsimony, losse, or sodaine death.

CHAP. 7.

Question.

Why isle day of death better then the day of birth?

An. Because our birth is the entrance to sorrow and affliction: and our death the gate to ioy and happinesse, verse 1.

Qn. Why is it better to go to the house of mourning then to the house of laughter?

An. Because in the house of mourning we shall behold the iudgements of God, and thereby learne to amend our lines, verse 4.

Qn. Why is it better to heare the rebuke of a wise man, then the song of a fool?

An. Because the one is instruction: the other losse of time.

Qn. What is the prouerbsse of the world?

An. That the iust sometimes perish: and the wicked man continueth long in his malice, verse 17.

Qn. When we are aduised to leave wickednes, what must we do?

An. Come at the first call, verse 19.

CHAP. 8.

Question.

When doth a Tyrant hurt?

An. Himselfe as well as others, verse 9.

Qn. Doth God punish sinners?

An. Yes.

Qn. Wherefore?

An. To their greater indgement.

Qn. Doth God afflict the righteous?

An. Yes.

Qn. Wherefore?

An. For their cryall, and to their greater comfort, verse 12. 13. 14.

CHAP. 9.

Question.

Doe prosperity and aduersity teach vs whom God loueth, and whom he hateth?

An. No.

Qn. Why?

An. Because they happen indifferently both to the righteous and vnrighteous, verse 1.

Qn. What is the difference then?

An. The righteous are assured of Gods fauour by faith, so are not the other, verse 4.

Qn. What is the opinion of Epicurus?

An. They had rather be abject and liue, then honourable and die, which is meant by the liue dog and dead Lyon, verse 4.

Qn. Why were they of that opinion?

An. Because after this life they thought there was no other being.

Qn. How doth the world deceiue her fauourites?

An. By making them thinke they are blessed of God when they haue wealth and good successe in this life.

Qn. Are not they then the blessings of God?

An. Yes.

An. Yes to them that use them to his glory, and the benefit of the poore, otherwise not.

CHAP. 10.

Question.

How are the deeds of the wife?

An. Discreete.

Qu. How are the deeds of the foole?

An. Rash and absurd verse 2.

Qu. Why was vanity doth Salomon note in this Chapter?

An. That the worthy are displaced and the unworthy advanced verse 6. 7. That the Land is miserable whose Prince wanteth wisdom & whose Nobles are given to their own luts and pleasures, verse 1.

Qu. Why was treason doth God condemn in a Subject against his Prince?

An. Not onely treason in act, but treason in thought, verse 10.

CHAP. 11.

Question.

To whom must the rich be liberal?

An. To the poore.

Qu. When?

An. In this life because after death there is no further power.

Qu. How must they be liberal?

An. In dispersing their almes to many.

Qu. By what example are we taught to be charitable?

An. By the cloud that poureth raine: by the sea that casteth up her increase by the Sunne that casteth out his beames from East to West: all which are not thus serviceable and gracious for themselves but for the benefit of others.

Qu. How shall the charitable man be rewarded?

An. With plenty on earth and treasure in heaven.

Qu. If it is so forbidden, why doth Salomon in the ninth verse of this Chapter counsell vs to follow the lusts of our owne hearts?

An. He doth it in derision (as if he should say) goe to yette worlde ling, glut your selues with all manner of vanity but remember that one day you shall come to iudgement for all, ver. 9.

CHAP. 12.

Question.

To whom must we dedicate our youth?

An. To the Lord.

Qu. Why?

An. Because in age wee shall bee more vnape, verse 4.

Qu. Why shall we be more vnape?

An. By reason of the weaknesse of the body, which is set downe in the 1. 2. 3. 6 and 7. verses.

Qu. What rewards the soule in death?

An. To him that gaue it, ver. 7.

The SONG of SALOMON.

CHAP. 1.

Question.

What is contained in the Song of Salomon?

An. A lively description of the mutuall loue betweene Christ and his Church: vnder the names of Bride and Brideroome.

Qu. What is understood by the Church?

An. Every faithfull soule.

Qu. To whom doth the faithfull soule compare her Brideroome Christ Iesus, in this first chapter?

An. To the saour of a sweet oymment, because of his gracious benefitis toward her, verse 2. To the Charitors of Pharaoh, because of his power and strength, verse 4. To a bundle of Myrrhe because of his holinesse, verse 12. To the grapes of Engedie, for his sauing health verse 13.

Qu. Can the soule approach nere unto Christ of her owne accord?

An. No: not except she be drawne: that is, incited by his holy Spirit, verse 3.

CHAP. 2.

Question.

Where doth the Church desire to rest?

An. Vnder the shadow of Christ.

Qu. With what shall she be fed?

An. With the fruit of his doctrine ver. 5.

Qu. To whom doth Christ compare his Church?

An. To a Rose and a Lilly among thornes.

Qu. Why?

An. First for her beauty and pleasure, secondly, for her excellency aboue all other things. in that all other things, in respect of her, are but as thornes, verse 2.

Qu. How doth she figure the coming of Christ?

An. Vnder the name of a Roe or yong Hart, looking through the grates of a window.

Qu. What is understood by that?

An. The diuinity of Christ, shining through his humanity, verse 9.

Qu. Cannot he shew be perfectly knowne in this life?

An. No: no more then one that standeth behinde a grate, can be wholly or perfectly seene to our bodily eyes.

Qu. What did Christ after he came?

An. Called to his beloued the Church, verse 10.

Qu. Did she appeare at his calling?

An. No: she hid her selfe in the holes of the Rockes, verse 14.

Qu. Why did she so?

An. Because of her sinnes.

Qu. How did he comfort her?

An. By telling her the winter was past: that is, sinne was killed. and the chearefull spring appeared: that is, grace and saluation was come verse 11, 12.

Qu. What is the Church compared vnto?

An. To a Dove.

Qu. Why?

An. Because of her meeknesse, verse 14.

C 1

Qu. Why?

Qⁿ. What are the enemies of the Church compared unto?

An. To Foes.

Qⁿ. What?

An. Because of their malice and craft, verse 13.

CHAP. 3.

Question.

What is the desire of the Church?

An. To be joynd inseparably with Christ,

verse 4.

Qⁿ. How doth shee think to satisfy her desire?

An. By seeking after him.

Qⁿ. Where?

An. At all times and in all places but especially in the time of trouble and persecution ver. 13.

Qⁿ. Will he know her?

An. Yes and deliver her, making her rise out of the wilderness of affliction, like a pillar of smoke perfumed with mirrhe and incense,

Qⁿ. How is that?

An. Triumphantly.

Qⁿ. What will he say to her?

An. Shew her his place of rest, the guard set to attend it and his crowne of glory, verse 7. 18.

Qⁿ. Who be those?

An. First, quiet of conscience: secondly, protection of Angels thirdly, eternall happinelle.

CHAP. 4.

Question.

What doth Christ in this Chapter?

An. Set forth the beauty of his Spouse.

Qⁿ. How?

An. By comparing her to divers precious and pleasant things.

Qⁿ. To what doth he compare her eyes?

An. To a paire of Doves, verse 1.

Qⁿ. To what her hair?

An. To a flocke of Goats, looking downe Gilead.

Qⁿ. To what her teeth?

An. To the wooll of sheepe new washed, verse 2.

Qⁿ. To what her legs?

An. To a thred of Scarlet, or the dropping of the hony combe, verse 3. 11.

Qⁿ. To what her necke?

An. To the tower of David, verse 4.

Qⁿ. To what her breasts?

An. To two young Roes, feeding amongst the Lillies, verse 5.

Qⁿ. To what her lower?

An. To the pleasures of wine, or the savour of sweet spices verse 10.

Qⁿ. To what her whole body?

An. To a Garden planted with Pomegranate, Spikenard Calamus Cinnamon, Myrrhe, and all other chiefe Spices, verse 12. 13. 14.

Qⁿ. The Church or the soule of the faithfull being compared to a garden, what doth shee?

An. Call vpon her Bride-roome, Christ lesse, to be vnto her a fountaine of living water, and to breathe vpon her with the breath of his holy Spirit, that she may fruitefull.

Qⁿ. In what?

An. In love and true obedience.

Qⁿ. Why is the Church of Christ compared unto this earthly perfection?

An. Because of our weak capacity that by these visible beauties wee may in some measure apprehend the invisible glory of Christ and his elect.

CHAP. 5.

Question.

What doth Christ in this fifth chapter?

An. Call the faithfull to a banquet of Spices hony milke and wine.

Qⁿ. What is signified thereby?

An. His bounty, in heaping his graces vpon the faithfull verse 1.

Qⁿ. Are we ready to come when he call?

An. No for that is the cares of this world detains vs verse 1.

Qⁿ. Doth he then staigh for sake vs?

An. No: he stands without calling still till his locks be wet with the dew of the night.

Qⁿ. What vnderstand you by that?

An. The long patience of the Lord toward sinners verse 1.

Qⁿ. But if we abuse that patience, what shall befall vs?

An. Wee shall seeke the Lord and hee will not be found, verse 6.

Qⁿ. In his absence what successe haue we?

An. Wee fall into the hands of cruell watchmen.

Qⁿ. Who be they?

An. False teachers.

Qⁿ. How do they handle vs?

An. Wound out consciences with their traditions, verse 7.

Qⁿ. What maie he doth the Church deliver of Christ to find him out?

An. She layes his head is of gold, verse 11. His eyes are like Doves verse 12. His cheeks are as beds of Spices, and sweet flowers verse 13. His lips like Lillies dropping with Myrrhe, verse 13. His hands as rings of gold set with the Chrysolite, ver. 14. His belly as Iuory couered with Saphires, verse 14. His legs as pillars of Marble set vpon sockets of gold, verse 15. His countenance as Libanon, verse 15. His mouth as sweet things, verse 16.

Qⁿ. What is signified by these comparisons?

An. The infinite gifts and graces which the presence of Christ bringsto the faithfull.

CHAP. 6.

Question.

How is the Church assured of the love of Christ?

An. By his words.

Qⁿ. What are they?

An. I am my beloveds, and my beloved, I mine, verse 2.

Qⁿ. How many Churches be they?

An. But one true Church, as there is but one Christ the head thereof.

Qⁿ. How ought the Church to be affected?

An. Charly.

An. Chastly, and without pollution.
Q. How is her aspect?
An. Fresh as the morning : faire as the Moone:
 cleare as the Sun : and terrible as an army with
 banners, verse 9.

Q. Reprehension how?
An. To rebuke them for sinne.
Q. Consolation how?
An. To comfort them vpon their repen-
 tance.

CHAP. 7.

Question.

How many are the speciall vertues of the Church?
An. Two: Faith and good workes.
Q. How are they exprest vnto vs?
An. By the similitude of the Palme-tree ver. 7.
Q. What are the properties of the Palme-tree?
An. The leaues are alwaies green, and the fruit
 continuall.
Q. Apply it?
An. As the tree is alwaies greene and full of
 fruit, so ought our faith to be flourishing, and our
 good deeds without ceasing.

CHAP. 8.

Question.

Of whom will the Church be taught?
An. Of Christ alone verse 2.
Q. By whom is she upheld?
An. By the strength of his hands verse 1.
Q. In what way doth she ascribe Christ to manifest
 his loue towards her?
An. By setting her as a seale vpon his heart, and
 signet vpon his arme. verse 16.
Q. What is his louet
An. A burning zeale, not to bee quenched,
 verse 7.
Q. How is his indignet?
An. Cruell like the grane verse 9.
Q. Wherein is the dwelling of Christ?
An. In his Church.
Q. How must he be fortified for his presence?
An. With a wall and a doore.
Q. What is vnderstood by these two things?
An. Fidelty and constancy.

The Prophet ESAIAH.

Question.

How was Esaias descended?
An. From the lineage of Kings.
Q. Who was his Father?
An. Amoz, brother to Azariah, King of
 Iuda.
Q. How long did he prophesie?
An. Threescore and foure yeares, from the time
 of Vzziah to the raigne of Manasseh.
Q. Who put him to death?
An. Manasseh.
Q. Vpon how many points doth the doctrine of
 the Prophets consist?
An. Vpon three.
Q. Which be they?
An. Instruction Reprehension, and Consolation.
Q. In what manner?
An. To teach them to know their finnes.

CHAP. 1.

Question.

What was the first sinne Esaias reproveth?
An. The ingratitude of the Israelites.
Q. Wherein flood their ingratitude?
An. In forsaking their God that had nursed and
 brought them vp.
Q. How doth he shew them their ingratitude?
An. By the example of brute beasts: the Oxe
 and the Ass know their Masters cry, but Israel
 forgets his God, verse 3.
Q. What was the second sinne Esaias reproveth?
An. Obstinacy and stubbornnesse of heart.
Q. How were the Israelites obstinate?
An. In that being plagued, they continued still
 in their wickednesse, verse 5.
Q. What is threatened to such kinde of people?
An. Desolation to their Land, and destruction to
 themselves verse 7, 8.
Q. What was the third sinne Esaias reproveth?
An. Hypocrisie.
Q. Wherein were they Hypocrites?
An. In thinking to please God with the multi-
 tude of sacrifices: notwithstanding that they nei-
 ther had Faith nor Repentance.
Q. To pray then or do any other service to God
 without faith and repentance, how is it accepted?
An. The Lord turnes away his face, hates it, and
 thinks it abominable verse 11, 14, 15.
Q. But if we come with a pure heart, how will he
 deale with vs?
An. Though our finnes bee as red as Crimson,
 he will make them as white as snow verse 18.
Q. What was the fourth sinne Esaias reproveth?
An. Extortion: their hands were full of bloud:
 their Princes maintained theues, and delighted
 in bribes: nor was the widow nor fatherlesse re-
 garded.
Quest. How did God account them for their offend-
 ers?
An. His enemies verse 24.
Q. How did he threaten to punish them?
An. By pouring out his vengeance vpon them.
Q. After what manner?
An. In burning out the dross of their wicked-
 nesse by the fire of affliction, verse 25.

CHAP. 2. 3. 4.

Question.

In all the threatnings which God pronounceth a-
 gainst the world for sinne what is still to be reuered?
An. The mercy of his Covenant, that his Church
 should still be preferred and plaped.
Q. Where?
An. In Ierusalem first, and after through the
 whole world verse 2.
Q. What learnest thou by these?
An. That the Gentile, as well as the Jew, shall
 be made partaker of the reconciliation between
 God

God and Man by the coming of Christ Jesus.

Q^y. What was the fifth sinne Esaiab reprov'd?

An. Haughtinesse of minde.

Q^y. How was it punish'd?

An. By being brought low, chap. 1. 13.

Q^y. What was the sixt sinne Esaiab reprov'd?

An. Mens confidence in their riches.

Q^y. How was that punish'd?

An. They were made poore chap. 1. 19.

Q^y. Where rests the spoile of the poore?

An. In the houses of the courteous, chap. 1. 24.

Q^y. What was the seventh sinne Esaiab reprov'd?

An. The pride of women.

Q^y. Wherein did their pride consist?

An. In their looks, in their gait, and their cloathing.

Q^y. How were their looks?

An. Haughty.

Q^y. How was their gait?

An. Mingling, and they made a tinkling with their feet, chap. 1. 19.

Q^y. How was their attire?

An. Too costly and effeminate, & fine perfumes, bracelets earrings, curlings, and such like, more then was needfull.

Q^y. How did God punish them?

An. He turned their sweet favours into stinkes, their neat array into sack-cloth and rags: their pride of haire into baldnesse and their beauty into burning chap. 1. 21.

Q^y. Did God hold the husbands of such women excus'd?

An. No he lets them fall by the sword: takes away the wife and the strong from amongst them and sets fooles and effeminate persons to rule the Land, chap. 1. 24.

CHAP. 5. 10 7.

Question.

What doth Esaiab compare the house of the Jews to a vineyard.

An. To a vineyard.

Q^y. Who plant'd it?

An. God.

Q^y. With what?

An. With the best plants

Q^y. What fruit brings it forth?

An. Wilde grapes.

Q^y. What did the Lord do to them?

An. He pull'd downe the hedge, and laid it waste chap. 1. 1. 1.

Q^y. Apply this to the present times

An. England may be said to be the vineyard of the Lord, the inhabitants his Vine, which he hath a long time cherish'd and defended: but if he finde we bring forth wilde grapes for good grapes, deedes of corruption for deedes of sanctity: hee will suffer vs to be troden downe and destroyed.

Q^y. Against how many sorts of men doth Esaiab pronounce a woe in this Chapter?

An. Against five.

Q^y. Which are the first?

An. Extortioners: Woe vnto them that ioyned house to house, and land to land, chap. 5. 8.

Q^y. Which are the second?

An. Drunkards: Woe vnto them that rise early to drinke Wine, and to them that continue vntill night chap. 5. 11.

Q^y. Which are the third?

An. Inicers to vanity: Woe vnto them that draw iniquity with cords of vanity and sinne, as with cart-ropes chap. 5. 12.

Q^y. Which are the fourth?

An. Perverters of truth: Woe vnto them that forsake good of euill and euill of good, which putt darkness for light and light for darkness, chap. 5. 13.

Q^y. Which are the fifth?

An. Contemners of Discipline Woe vnto them that are wise in their owne conceit chap. 5. 14.

Q^y. How shall it be with the sixth?

An. Their roote shall be as rottennesse, and their buds as dust, chap. 5. 14.

Q^y. What shall it?

An. The Lord will make a signe to a strange Nation, that shall come suddenly vpon them, and destroy them chap. 5. 16.

CHAP. 7. to 31.

Question.

Did Esaiab prophesie of Christ?

An. Yes.

Q^y. How?

An. That he should be borne of a Virgin: and be a stumbling block to many of the Iewes, chap 7. 14. and chap. 8. 11.

Q^y. What should his name be?

An. Immanuel.

Q^y. What doth that signify?

An. God with vs. which name can agree with none but Christ, because hee was both God and man chap. 7. 14.

Q^y. Why did God send Christ the Messiah?

An. First in regard of his promise, Gen. 3. 17. Secondly in regard of his zeale chap. 9. 7.

Q^y. Whom did God make his instruments for the punishing of the Israelites?

An. The Assyrians and Egyptians.

Q^y. How did they use their authority?

An. To their owne glory.

Q^y. What was their reward?

An. He was to them a fire and consumed them: and to his repentant people a light to comfort them chap. 10. 1. 17.

Q^y. What was that light?

An. Christ, the perpetuall peace-maker chap. 11. 1. 1.

Q^y. Who was the first that destroyed the Assyrians?

An. The Medes and Persians, chap. 11. 17.

Q^y. How did God punish the Israelites?

An. As his children to chastise them ch. 1. 24.

Q^y. How the Assyrians and others?

An. As his enemies, quite to destroy them, chap. 11. 19.

Q^y. Against how many Kingdoms did Esaiab prophesie?

An. Against eight.

Q^y. Which be they?

An. The Kingdome of the Egyptians, chap. 10.

The

The Kingdome of the Chaldeans, chap. 11. The kingdome of Tyre and Zidon: the kingdome of the Assyrians, chap. 17. 6. The kingdome of the Israelites, chap. 21. The kingdome of the Arabians, chap. 21. And the kingdome of the diuell chap. 17.

Q. In which of these kingdomes did God still reserve a small number to himself?

A. In the Kingdome of the Hebrewes.

Q. Were the people some instructed in the word of God?

A. No: but with much adoe and often repeating precept vpon precept and line vpon line chap. 28. 13.

Q. What was the reason?

A. Their corruption of life, and slacknesse to all goodnesse chap. 18. 7.

Q. How were they corrupt in life?

A. By professing God with their lips, and denying him in their hearts chap. 2. 11. 17.

Q. What was the punishment assigned vnto them for that?

A. Their Prophets were blinde, and could not direct, and they had their eyes shut vp that they could not see what was good for themselves.

Q. What is the doctrine we learne thereby?

A. That the Preachers can neither teach, nor the hearers vnderstand excepte God open the mouth of the one, and prepare the heart of the other.

Q. How doth God punish sinners in this life?

A. With the bread of aduersity, and the water of affliction chap. 10. 20.

Q. But if they repen how are they rewarded?

A. With great plenty.

Q. What is the punishment of the wicked after this life?

A. The torments of hell.

Q. Is there any mention made of hell in the booke of Isaiah?

A. Yes.

Q. Where?

A. In the 30. Chapter and 1. 1. verse.

Q. What is the description?

A. Tophet is prepared of old euen for the King it is deepe and large, the burning thereof is fire and much wood the breath of the Lord, like a River of Brimstone, doth inkinde it.

chap. 14. 28. The weak shall bee made strong chap. 35. 4. The blinde shall see: the deafe shall heare chap. 35. 5. The lame shall leape, the dumbe shall speake, chap. 35. 6.

Q. Who doth Isaiah prophesie should prepare the way of Christ?

A. Iohn Baptist, chap. 40. 3.

Q. Where should he proclaim his message?

A. In the Wildernesse.

Q. What should his discourse be?

A. To haue all lets removed chap. 30. 4.

Q. May the essence of God be comprehended vnder any forme?

A. No: no more then the Waters can bee held in a mans fist. heauen measured with a fason, the dust of the earth mumbled or the mountaines weighed chap. 40. 12.

Q. What is the earth in his sight?

A. As a little dust.

Q. What are the nations of the earth?

A. As a drop of water, or as Grasshoppers, chap. 40. 15. 11.

Q. But what are they whom the Lord exalteth?

A. As a threshing instrument. able to bruse mountaines: o powder, or as a whirlwind to scatter hills like chaff, chap. 11. 5. 6.

Q. How doth Isaiah teach the people to abhorre Idolatry?

A. By describing vnto them the power of God, and the wickednesse of Idols, chapter 11. 22. 23.

Q. Declare the difference!

A. God is a liuing eleece.

Idols dead metall.

God is without beginning.

Idols are made by mens hands.

God can do all thing.

Idols nothing.

God knoweth all things.

Idols nothing.

Q. What comforts haue the faithfull in distress?

A. To thinke they haue a God that is able to winne, and hath promised to deliuer them, chap. 43.

CHAP. 45. to 55.

Question.

By whom did God promise deliuerance to his people from the captivity of Babylon?

A. By Cyrus King of Persia.

Q. What was Cyrus?

A. A Heauen Prince.

Q. Did he not know God?

A. Yes, by a certaine particular knowledge of his power, but not to worship him aright chap. 45. 14.

Q. How many yeeres did Isaiah prophesie of this deliuerance before it came to passe?

A. An hundred yeeres.

Q. Why did God chuse an heathen Prince to deliuer his people?

A. The more to expresse the loue and power: for the vnlikelier the means was, the greater cause had the Israelites to glorifie him.

Q. Were not the Babylonians Gods instruments for the punishing of his people?

A. Yes,

Q. Why

CHAP. 31 to 45.

Question.

When we trull in the Lord, how will he defend vs?

A. As the Lyon doth his prey chap. 17. 4.

Q. But if we forsake him, and seek helpe of others what shall become of vs?

A. Worth the helper, and the helped shall perishe, verse 11. 10.

Q. What shall their halitation be made?

A. A hold for Dragons, and a Court for Ostriches chap. 31. 13.

Q. What fruit shall it yeeld?

A. Thornes, nettles, and thistles.

Q. But what shall be the halitation of such as depend vpon Christ?

A. Flourishing and full of ioy: there shall neither Lyon, nor any some beate come neare it,

Qn. Why then is he so much offended with them for doing it?

An. Because in executing his iudgements, they shewed no mercy: and waied proud by their victory. chap. 47. 6. 7.

Qn. What was the cause of Israels captivity?

An. Their transgressions.

Qn. What is the cause of their deliuerance?

An. The Couenant of Gods mercy, chap. 50. 1.

Qn. Of what continuance is Gods mercy?

An. For euer, the heauens shall vanish like smoke, and the earth waie old like a garment, but the saluation of the Lord shall not bee abolished, chap. 1. 16.

Qn. Of what continuance are his iudgements?

An. But for a time: Can a woman forget the childe of her wombe? if she could, yet the Lord will not forget his. chap. 49. 15. chap. 51. 22. and chap. 51. 8.

Qn. To whom then must he be afflicted first?

An. To God.

Qn. How will he establish them?

An. In glory, their foundation shall be of precious stones chap. 54. 11. In peace, they shall be farre from oppression, chap. 54. 14. In strength, whosoever shall gather himselfe against them, shall fall, chap. 56. 1.

CHAP. 55. to 65.

For what doth God offer these blessings vnto v?

An. Neither for gold nor silver, but freely as the Prophet saith. Come, buy water, wine, and milke, without silver, and without money, chap. 55. 1.

Qn. What is meant by water wine and milke?

An. All things necessary to a spirituall life, as they are necessary to this corporall life.

Qn. What is the righteousness God requires?

An. Obedience, to execute iustice, the benefit whereof turnes to man chap. 56. 1.

Qn. How are our vertues acceptable?

An. If they be without hypocrisie,

Qn. How do Hypocrites faile?

An. In punishing the body, and putting on sack-cloth, notwithstanding that their hearts are full of malice, chap. 58. 5.

Qn. How do the faithfull faile?

An. In breaking the bonds of wickednesse, in feeding the hungry, visiting the captiue, and cloathing the naked chap. 58. 7.

Quest. What brings vs to the knowledge of these things?

An. The preaching of the Word.

Qn. What kind of men must Preachers be?

An. In voyce trumpets in care, watchmen to cry aloud and continually Chapter 53. 1. chapter 62. 6.

CHAP. 65.

Question.

Because the Iewes had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

An. They were raised chap. 65. 12.

Qn. Who were chosen to sit in Heals?

An. The Gentiles chap. 65. 1.

Qn. What are they?

An. All Nations but the Iewes.

Qn. By this his mercy extends to all?

An. Yea and his Maieitie beyond all.

Qn. How proue you that?

An. Because when the Iewes would haue built him a house, but he forbad them chap. 66.

Qn. What was she reason?

An. He filled heauen and earth with his glory, and therefore cannot be included in a Temple of stone.

JEREMIAH.

CHAP. 1. to 10.

Question.

Where was Jeremie borne?

An. In Anathoth, a City within three miles of Ierusalem.

Qn. Whose sonne was he?

An. The sonne of Hilkiah.

Qn. When began he to prophesie?

An. In the thirteenth yeare of Iosiah King of Iuda.

Qn. How long did he prophesie?

An. Till the captiuitie in Babylon, and somewhat after.

Qn. How many yeares was that?

An. About forty yeares.

Qn. When was he sanctified to that office?

An. Euen from his mothers wombe chap. 1. 5.

Qn. What did he after he was called?

An. Proclaime the will of him that sent him, without feare, chap. 1. 17.

Qn. What do we learne by that?

An. Ministers must not intrude themselves into the Church before they are called and when they are called, they must fore-slow no time, nor be dismayed for any danger.

Qn. What is the first sinne Jeremie reprobeth?

An. Idolatry.

Qn. In what word?

An. My people haue forsaken me the fountaine of liuing waters, to dig them pits yea broken pipes, that can hold no water, chap. 2. 13.

Qn. After this sinne, what is required of them?

An. Repentance.

Qn. Upon repentance what is promised?

An. Mercy, chap. 1. 12.

Qn. In their Repentance what did sleay?

An. Turne vnto the Lord.

Qn. How ought we to turne vnto the Lord?

An. With our whole heart.

Qn. If we do so, what do we incur?

An. His wrath, by counterfeiting.

Qn. What is Gods wrath like?

An. A consuming fire chap. 4. 4.

Qn. What is his mercy like?

An. The waters of silack.

Qn. Wherein did God shew his iustice vpon Iffraell?

An. In deliuering them into the hands of their enemies.

Qn. Wherein his Mercy?

An. In

An. In saving some, (for saith he I will not make a full end of you) to continue his Church ch. 1. 8
Qy. Were the people full of wickedness, that the Lord was so much incensed against them?

An. Yes, they did cast out malice and cruelty, as the fennel seed both her waters, chap. 6. 7.

Qy. Was there no state clear?

An. None neither Prince Priest, nor people.

Qy. What was their general sin?

An. Countenances chap. 6. 11.

Qy. What were their particular sinners?

An. The Prince did not execute justice, chapter 1. 8. The Priests did flatter the people in their sinners, crying, Peace, Peace, when there was no peace, chap. 6. 14. The people were of vncircumcised eares, and tooke delight rather in vaine things, then profitable doctrine, chap. 6. 10.

Qy. All this considered, they could not but see their own destruction?

An. They did.

Qy. And how did they think to escape?

An. By flying to the Temple, where God had promised for ever to be present.

Qy. But how did God answer them?

An. In these words: Will you steale murder, and commit adultery and swear falsely, and burne incense to Baal; and thinke to bee delivered by standing before me in the Temple? No I have required obedience & not sacrifice, chap. 7. 10. 11. 11.

Qy. In what manner did Ieremie prophesie their destruction?

An. By the entering of the Assyrians, a mighty Nation into their Land.

Qy. Rehearse the Prophets words?

An. Lo, house of Israel I will bring a Nation upon thee from farre, whose quiver is a Sepulcher, and they shall eat thine harvest in thy bread: they shall devour thy sonnes and daughters they shall eat up thy sheepe and thy bullockes, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword thy fenced Cities, c. 49. 1. 6. 17.

Qy. Did they not repent?

An. No but provoked Gods wrath by other sins

Qy. What were they?

An. Lying chap. 9. 4. Deceit chap. 7. 4. and Disimulation, chap. 9. 8.

Qy. I am sure though they could not see their own danger, yet Ieremie did as all true Ministers should, when as their hardness of heart?

An. Yes and witheld his eyes were a fountaine of teares chap. 9. 1.

Qy. How came that hardness of heart in them?

An. They did glory in their misdeeds.

Qy. What ought a man to glory in?

An. Neither in wisdom, strength nor riches, chap. 9. 11.

Qy. In what then?

An. Let him that glorieth glory in this, that he knoweth the will of the Lord, for hee it is that sheweth mercy, judgement, and righteousness on the earth chap. 9. 24.

CHAP. 10. to 20.

Question

To whom only belongeth dominion?

An. To the Lord, mightie in power, and King of Nations, chap. 10. 7.

Qy. What were the Idolaters when in leaving him to create to Idol?

An. Sons and foolcs, chap. 10. 8.

Qy. Why?

An. Because they left the truth, to embrace the worke of error.

Qy. What was the worke of error?

An. Making of Images chap. 10. 11.

Qy. Whence were they filled with this infection?

An. From the Heathen?

Qy. What other errors had the Heathen?

An. Divination by Stars, and Soothsaying.

Qy. Is it not lawfull to flatter the counsellors of Stars and Planets?

An. No.

Qy. Your reason?

An. Because the Lord in these words hath forbidden it: Be not afraid of the signes of heaven, though the Heathen be afraid of such, chap. 10. 2.

Qy. As long as wee abide in sinne, will the Lord heare our prayers?

An. No, nor any that pray for vs, chap. 11. 1. 1.

Qy. How odious is sinne?

An. So odious, that the Land wherein sinners live shall mourne: the herbes of the field wither, and the beasts & fowles of the aire be consumed, chap. 11. 4.

Qy. By what Parable did Ieremie presigne the destruction of the Jewes?

An. By the parable of the linnen girdle which he hid in a rocke, and after certaine dayes coming to take it up, hee found it was rotten and fit for no use.

Qy. Rehearse the meaning?

An. That as the girdle cleaveth to the loines, so had the Lord tyed the house of Israel unto him, but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no use chap. 13. 1. 1.

Qy. How hard is it for an evil man to do well?

An. As hard as to change the Blackmoorees Sun or the Leopards spots, chap. 13. 2. 4.

Qy. Which are the five plagues God usually visiteth sinners with?

An. Pestilence famine sword and fire.

Qy. How do wicked people reward him that telleth them of their sinners?

An. With curses, as the Jewes did Ieremie, chap. 15. 10.

Qy. But what doth the Lord for them?

An. In time of his vengeance favours them, and suffers the other to perish.

Qy. Tell it out so in Ieremie?

An. Yes, for when the Jewes were led away captive, the Enemy gave Ieremie choice to live in his countrey, or go whither he would chap. 39. 11. 11.

Qy. With what pen doth the Devil write iniquity in the hearts of the obstinate?

An. With an Iron pen.

Qy. What is signified thereby?

An. That men accustomed to sinne, can hardly be reclaimed chap. 17. 1.

Qy. Will the Lord only be trusted in?

An. Yes.

Qy. What is pronounced against them that make flesh their arm, that is, depend upon men, and forget God?

An. An heavy curse, chap. 17. 5.

Qy. How

Qn. How many wayes did Jeremy suffer under the Lawes of the Jewes?

An. Three manner of wayes: first, they curst and spake euill of him, then they tooke counsell against his life: at last, they smote him and cast him into prison, chapter 1. 10, chapter 18. 18, chapter 20. 1.

Qn. What may we learn by these his afflictions?

An. That the true ministers of God shall alwayes be subiect to the like.

CHAP. 20. 10. 30.

Question.

What were the workes commanded the Jewes?

An. To execute iustice, chap. 22. 1. To deliuer the oppressed: To fauour the stranger: To helpe the fatherlesse and widow: To doe no violence nor shed blood.

Qn. What were the workes they followed?

An. They builded houses with bribes and chambers with extortion. They vsed their neighbours helpe and paid him not his hire, chap. 27. 1.

Qn. What followed?

An. They were led into captivity, their King slaine and left vnburied, chap. 22. 19.

Qn. Who mist the King?

An. The false Prophets.

Qn. What was their reward?

An. Woe be vnto you that scatter the sheepe of my pasture, saith the Lord, chap. 21. 1.

Qn. How did Jeremy prophesie a redresse of this inconuenience?

An. By the coming of Christ, the true Pastor.

Qn. In what words?

An. Behold (saith the Lord) I will raise vnto Dauid a righteous branch. &c. In his dayes Iuda shall bee saued, and Israel dwell safely, chapter 23. 5. 6.

Qn. Here was a threatening and a promise, what is signified thereby?

An. That as Jeremy did. so the Ministers of God must alwayes mixe comfort with their bitter doctrine.

Quest. When they threaten, what is their doctrine?

An. A fire or an hammer that breaketh stone, chap. 17. 27.

Qn. But when they promise what is it?

An. Comfortable waters or precious balme.

Qn. How long lined the Israelites in bondage vnder the King of Babel?

An. Seventy yeares, chap. 29. 10.

CHAP. 30. 10. 41.

Question.

After their deuotion seruants, how doth Jeremy comfort the Jewes?

An. First, with their returne againe to their Countrey chap. 30. 1. Secondly, with the destruction of their enemies, chap. 30. 16. Thirdly, with joy, plenty, and peace chap. 31. 12. 13.

Qn. What assurance doth Jeremy giue of Gods promise?

An. As sure as hee is God of heauen and earth, and giueth the Sun to rule the day, and the Moone the night, chap. 31. 20.

Qn. How doth God oftentimes ckecke the lewd life of Christians?

An. By their better life which are no Christians.

Qn. Your proofe?

An. It may appeare by the example of the sons of Ionadab, chap. 15. 8.

Qn. What did they?

An. Their Father gaue them a commandement, and it was kept the space of three hundred yeares.

Qn. What was the commandement?

An. That none of that stocke or family should drinke wine.

Quest. Of what descent were those houses of Ionadab?

An. No Israelites, though more zealous in the seruice of God, then they.

Qn. What isers this example?

An. That if they thought it a disparagement to breake the vow made vnto an earthly father, how much more shamefull should it bee for Christians to forget the promise made to the Father of Heauen? They kept their vowes three hundred yeares, but Christians (I feare) breake theirs euery houre.

Qn. Ye said before that Jeremy was in prison?

An. I did.

Qn. Who did imprison him?

An. King Iehoiakin first and then Zedekiah.

Quest. When hee was in prison, did hee neglect his office?

An. No: for now hee could not speake to the Jewes he sent to them.

Qn. Whom?

An. Baruch.

Qn. With what?

An. With a booke, containing all the curses of God against the Jewes.

Qn. Who writ it?

An. Baruch, from the mouth of Jeremy, chap. 36. 1.

Qn. To whom did Baruch reade it?

An. To the Prince, who told the King of it.

Qn. Which King?

An. Iehoiakin.

Qn. How did he accept it?

An. He burne it, chap. 16. 23.

Qn. What did Jeremy then?

An. He wrote another Booke, chap. 16. 2.

Qn. What leaue we by that?

An. Though the wicked would quite deface the Word, yet God will haue it still preserued.

Qn. What was the message of the Lord, as Jeremy declared to Zedekiah after ward Kings?

An. That hee should yeeld himselfe to Nebuchadnezzar and the City should be saued.

Qn. Did Zedekiah regard his counsell?

An. He heard it, but did not performe it.

Qn. What was the hindrance?

An. His Princes that perswaded him to the contrary.

Qn. What did the Princes to Jeremy?

An. Put him in a dungeon.

Qn. Who wronged his deliuerance?

An. Ebedmelech a Moore, and one of the Kings Eunuchs chap. 38. 11.

Qn. What leaue we by that?

An. That more Faith is sometime found in a stranger,

stranger, then in a mans owne Countreyman.

Q. What became of Zedekiah for disobeying Ieremy?

A. His eyes were put out and his sonnes slaine before his face chap. 10. 7.

Q. How went it with Ieremy?

A. He found fauour; as the Lord before had promised, with Nabuzardan the chiefe Captaine, who gaue him liberty and reward chap. 40.

CHAP 41. to the end.

Question.

*W*hem did Nebuchadnezzar make his subsistence over the Iewes in Palestine?

A. Gedaliah the sonne of Ahikim.

Q. Who slue Gedaliah?

A. Ishmael the sonne of Nethaniah.

Q. Why?

A. In envy of his gouernment.

Q. What did the people afterward?

A. Went vnder Iohanan into Egipte.

Q. Had not Ieremy forbidden them so to do?

A. Yes but they obeyed not.

Q. Wherefore did they not obey?

A. They feared war and famine. chap. 42. 14.

Q. What followed their disobedience?

A. They were destroyed, from the least to the most.

Q. By whom?

A. By King Nebuchadnezzar, that came against Egipte, so that what they feared in their owne Countrey (famine and warre) fell vnto them in another.

Q. Who destroyed the kingdom of Babel?

A. Cyrus.

Q. Who moued him therunto?

A. The Spirit of God.

Q. For what cause?

A. Because hee gloried in the spoyle of Israel, and did wee offend not. because they haue sinned against the Lord, the hope of their Fathers, chap. 50. 7. 11.

Q. What was Nebuchadnezzar called?

A. The hammer of the world.

Q. Why?

A. Because he had smitten downe all the Prince and people of the world. chap. 51. 23.

The Lamentation of Ieremy.

Question.

*O*f whom may wee learne true and Christian like compassion?

A. Of the Prophet Ieremy.

Q. Wherein?

A. In lamenting for his Countrey-men the Iewes notwithstanding they had reuiled him beaten him imprisioned him, and sought his death, and all for his good will toward them.

Q. Wherein comforted his loue?

A. In daily admonishing them of their sinnes, that they might repent. and shewing them aforehand, what plagues would follow. if they repented not.

Q. What was it he did lament them for?

A. Their subuersion and overthrow.

Q. By whom was their overthrow continued?

A. By the Babylonians their cruell enemies.

Q. In what manner?

A. First they were besieged. then suffered famine. in so much that they died in the streets and the mothers deuoured their owne children chapter 1. 11. chapter 3. 1. 2. Of Princes they became tributaries, chap. 1. 1. Their joy was turned to teares, chap. 1. 2. Their freedom to captiuitie verse 3. Their gorgeous buildings. to a deformed shape, verse 6. Their friends forsooke them, verse 3. Their enemies laugh at them, verse 7. Their valiant men were troden downe. Their young men slaine. Their Virgins deflowred, verse 16. And which was the griefe of all griefes, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them chap. 1. 16. 17.

Q. IV. at may this example serue for?

A. To admonish all Cities of the world be they neuer so famous, neuer so rich, neuer so mighty. to beware how they prouoke Gods wrath against them through their intollerable impiety.

Q. What were their insupportable sinnes?

A. Their despising the counsell of the Prophets: their revolting from the truth to embrace falsehood and vanity: and their abusing the long sufferance of the Lord.

Q. Did the Lord fore warn them of this desolation?

A. Yes many hundred yeares before it came, euen from the time of Moses, and so from age to age, vntill the very houre of their captiuitie, as appears Deut. 18. 64. 65. 66.

Q. In this extremity what refuge doth the Prophet shew them?

A. The holy monie of the God of Mercy.

Q. How must they reach vnto that monie?

A. With the armes of repentance and patience: with repentance, in confessing their sinnes, and being sorry for the same and with patience, in humbly attending the houre of their deliuerance.

Q. Was this all the Prophet did for them?

A. No like an holy and vertuous Pastor hee ioyned, by seruent Prayer, with them that it would please the Lord to shorten their dayes of wretchednesse chap. 5.

EZEKIEL.

CHAP. 1. to 10.

Question.

*B*y whom was Ezekiel called to prophesie?

A. By God.

Q. Where?

A. In Chaldea.

Q. At what time?

A. When Ichoiakim king of Iuda, his mother and many others liued in captiuitie vnder Nebuchadnezzar chap. 1. 3.

Q. To what end?

A. To assure them though they had yielded themselves prisoners to the King of Babylon, and had liued in seruitude to him five yeares, yet the Lord would remember his promise, and bring them home againe.

Q. Did

Q^y. Did they distrust him?

An. Yes, and began to murmur.

Q^y. And the Lord inspired Ezekiel to speak unto them for their comfort; chas. 3, 2.

An. True.

Q^y. What gadded we from thence?

An. Gods great mercy, and their weakness of faith.

Q^y. Did not Ezekiel prophesie before?

An. Yes; and by the counsell of him and Ieremy. Iehoiakin did voluntarily submit to the King of Babel: and therefore to execute the Prophet God gives him a new kind of prophesie.

Q^y. After w^h at first?

An. A hand appeares, and delivers him a Booke.

Q^y. What was written in the booke?

An. Woe and lamentation chap. 2, 10.

Q^y. What was he bid to do with the booke?

An. Este in that it is, imprint the words thereof in his heart.

Q^y. Are none fit to be Gods messengers, but such as receive his word into their hearts?

An. No and meditate thereon, which is called an earing.

Q^y. How was the staff of it in Ezekiels mouth?

An. As sweet as honey chap. 3, 1.

Q^y. Did the people regard his message?

An. As they do now & dayes Gods Preachers very feigbly.

Q^y. W^hat he discomforted thereby?

An. No: God emboldened him and gave him a fore-head as hard as Adamant, to out-face their rebellion; chap. 3, 9.

Q^y. What if he had bene discouraged, and given way to their sinne?

An. Then the people dying in their sinnes, their blood should have bene required at his hands, chap. 3, 18.

Q^y. Who may take heart by this lesson?

An. All dumbe idle and illiterate Ministers.

Q^y. But he teaching them and they not repenting, how then?

An. Their blood should bee upon their owne heads chap. 1, 18, 19.

Q^y. How did Ezekiel prophesie the destruction of Jerusalem?

An. By the parable of his haire the one part whereof they should burne, the other cut with a sword and scatter the third in the wind chap. 5, 2.

Q^y. What did it signify?

An. The one part of the people should die through famine, the second be slaine, and the third led into captivity chap. 5, 1, 2.

Q^y. This, all this while is shewing: how doth the Prophet comfort them?

An. He sheweth that a remnant should be saved, and they should be displayed at their sinnes, and finde mercy Chap. 5, 8.

Q^y. How did God deliver that remnant in sight of the heathen?

An. By setting a marke upon them, whereby they are knowne: as he doth upon all his elect, chap. 9, 4.

Q^y. Reverse the Prophets words of their delivrance?

An. As sure as I live (saith the Lord) I will bring you from the people: and will gather you out of the countries, wherein you are scattered, with a mighty hand and with a stretched out arme, and in my wrath poured out, chap. 30, 3, 4.

CHAP. 10. to 20.

Question.

After Iehoiakin and the rest were led into captivity, these that remained still in Iudea, how did they live?

An. Like murderers and idolaters chap. 11, 6.

Q^y. Who mist them?

An. Izzaniah the sonne of Zur, and Pelatiah the sonne of Benaiah.

Q^y. What did they boast of?

An. That God had vicerly forsaken those that were in captivity, and given the Land unto them in possession chap. 11, 15.

Q^y. How was that reproach punished?

An. Pelatiah one of their chiefe Princes was stricke with sodaine death chap. 11, 17.

Q^y. What may we learne by that example?

An. That it is dangerous to misjudge of Gods secret iudgements.

Q^y. What doth Ezekiel say against false Prophets?

An. That they should be consumed in the midst of their vanities chap. 13, 14.

Q^y. How did the false Prophets seduce the people?

An. By sewing pillowes vnder their elbowes, and covering their heads with vailles.

Q^y. What is the meaning of that?

An. They flattered them with security, and blinded their eyes with false delusions, chapter 13, 18.

Q^y. Why doth God send false Prophets, and wicked Preachers amongst his people?

An. For their ingratitude, because they do not hearken to the true Prophets and Preachers, when they have them; fault to be much feared in England at this time.

Q^y. In the time of Gods wrath may the wicked presume of safety, for being in company with the good?

An. No.

Q^y. Your proofs?

An. If I saith the Lord (by Iudah) I send my sword through this land, and say unto it, destroy both man and beast in it: though Naah, Daniel, and Iob were in the midst of it, they should deliuer neither sonne nor daughter, but their owne soules, by their righteousnesse chap. 14, 17, 18.

Q^y. How doth God oftentimes punish vs for sinne?

An. Even by the same means, by which wee made our selves to sinne: as violence with violence; lust with lust; and as he did with the Israelites, which caused the Egyptians Assyrians and Chaldeans to punish them for Idolatry, amongst whom they had leagued Idolatry, chap. 16, 17, 19.

Q^y. Will God punish vs for the sinne of covetousnesse?

An. No: every soule that sinneth shall suffer the son shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne; but the righteousness of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe chap. 18, 10.

Q^y. How is it said, that God will punish the sinne of the fathers upon the children to the third and fourth generations?

An. That

An. That is meant, if the children continue in the sinnes of their Fathers, but otherwise not.

Qn. If the righteous man become wicked, what is his reward?

An. Condemnation.

Qn. If the wicked forsake his wickedness, and doe uprightly what is his reward?

An. Forgiuenesse. chap. 18. 30. 31. 32.

CHAP. 21. to 37.

Question,

What sinnes beside Idolatry, hastened the destruction of Ierusalem?

An. Murdering the Prophets; oppressing the strangers; neglecting the fatherlesse and widow; prophaneing the Sabbath; sowing of dissension; committing of incest; taking of bribes; vsury and extortion chap. 22. 7. 8. 9. 10. 11. 12.

Qn. Do these sinnes last at this day?

An. Yea. in as ranke manner as they did then.

Qn. What is then to be feared?

An. Let us shall be punished as they were.

Qn. You spoke before of the parable of the bare, whey city Ezekiel shewed the manner of Ierusalem's overthrow; shew me by how many figures and Parables he saith?

An. By fifteene whereof one bring pass before, there remain a fourteene vsponken of.

Qn. Relate in order what is the first?

An. The parable of the sixe men that came with sword and one in white cloathing, with pen and ink in his hand chap. 1.

Qn. What doth this signify?

An. The sixe Souldiers that should enter into Ierusalem: and by him in white the mercy of the Lord to marke such as should be saved.

Qn. What is the second?

An. The vision of the man in white that tooke burning coales from the Altar, and scattered them abroad chap. 10.

Qn. What doth that signify?

An. The burning of the City of Ierusalem.

Qn. What is the third?

An. The parable of Ezekiel's carrying forth of his bundle out of the City by night, chap. 11.

Qn. What doth that signify?

An. That euen to the Israelites should bee led with their burthens into captiuiety.

Qn. What is the fourth?

An. Of eating bread with trembling, and drinking water with trouble chap. 12.

Qn. What is signified by that?

An. The punishments of minde, and affliction of body that should accompany the Israelites.

Qn. What is the fifth?

An. Setting up a wall, and dawbing it with vn-tempered mortar chap. 13.

Qn. What doth that signify?

An. The false doctrine of the Prophets when one did tell a lye another would mainaine it.

Qn. What is the sixth?

An. The parable of the Vine without fruit, chap. 14.

Qn. What doth that signify?

An. That if Ierusalem which was the Congregation that God had taught, did not bring forth fruit of good liuing, according to his doctrine;

like the barren Vine, it should bee throwne into the fire.

Qn. What is the seventh?

An. The two Eagles chap. 17.

Qn. What doth that signify?

An. The two Kings of Egypt and Babylon, ordained for the scourge of Ierusalem.

Qn. What is the eight?

An. The parable of the Lyon & Lyons whelps, that were giuen to rauen and deuoure, and at last were taken in trailes. chap. 19.

Qn. What doth that signify?

An. By the Lion is signified Iehoaichaze, and by the whelps his two sonnes, Iehoiakim and Iehoiakin which deuoured the blood of the Prophets, and at last were all three taken in the snares of the Kings of Egypt and Babylon.

Qn. What is the ninth?

An. The parable of the Forrest consumed with fire.

Qn. What doth that signify?

An. Ierusalem compared to a Forrest, should be consumed with fire, chap. 21.

Qn. What is the tenth?

An. The parable of the two sisters Aholah and Aholibah, which were proud, lasciuious, and incontinent.

Qn. What doth that signify?

An. The kingdoms of Iuda and Israel, which became Idolatrous both, and therefore are compared to vnchaste women, that forsake their husbands to follow strangers, chap. 23.

Qn. What is the eleventh?

An. The parable of the bad shepherds that fed and clothed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and deuoured.

Qn. What doth that signify?

An. Carelesse Magistrates that being set to rule and gouerne the people, (so they may liue at ease) care not what becomes of their charge, but vie them with all tyrannie and cruelty, chap. 34.

Qn. What is pronounced against such Magistrates?

An. The Lord will rise vp against them and require the blood of the people at their hands.

Qn. What is the twelfth?

An. That of the field of dead bones, whereunto Ezekiel was brought by the Spirit of God, chap. 37.

Qn. What doth that signify?

An. That as God in the sight of Ezekiel did gather the dead bones together, clothed them with sinewes and flesh, and breathed life into them, raising them in the perfect shapen of men, as they had liued before: so shal it was, and much more certaine that he was able to bring backe his children from captiuiety.

Qn. Of what is that a signe vnto vs else?

An. Of the resurrection of our bodies after death.

Qn. What is the thirteenth?

An. The parable of the seething pot, wherein were diuers ioynts; which were taken out piecemeale, and the pot left empty to melt vpon the coales.

Qn. What doth that signify?

An. The hot vengeance of God against Ierusalem: the destroying of the people by little and little, and the trying of the remnant like metall in the fire.

Qn. What

Q. What is the signification?

An. The parable of the death of Ezekiel's wife.

Q. What doth this signify?

An. That as God looked from him her that was the pleasure of his eyes: so would he pollute his Sanctuary, that was the pride and pleasure of the Israelites chap. 11.

Q. Against what strange nations doth Ezekiel prophesy?

An. Against the Ammonites Moabites Idumeans, Philistines, Tyre Zidon Egyptians, Assyrians, Gog and Magog, and in them, against all the enemies of Gods Church.

Q. What did Ezekiel prophesy against these people?

An. Destruction.

Q. Why?

An. Because they rejoiced at the misery of his people, and were as pricking thornes to the house of Israel.

Q. How should they be destroyed?

An. In the same manner that they had destroyed the Jewes, and with more cruelty.

Q. By whom?

An. By the Babylonians.

Q. Of what comfort did Ezekiel prophesy to the residue of the Jewes?

An. Of the coming of Christ, the true shepherd: that should give his life for his sheepe, chap. 14. 21.

Q. That and all other blessings of God why are they bestowed upon us?

An. Not for our deserts, but through the mercy of God, chap. 16. 22.

CHAP. 37. to 40.

Question.

What doth Ezekiel prophesy of in these last chapters?

An. Of the re-edifying of the City and Temple of God, of the service and orderly government that should be amongst them as had bene before.

Q. What is meant by the waters that Ezekiel saw issue from the temple?

An. The graces that should be bestowed upon the Church under the kingdom of Christ ch. 12.

Q. What is meant by the issuing of the waters?

An. That Gods graces should increase, not decrease chap. 47. 5.

Q. What by the multitude of trees that stood on the one side and on the other of the waters ch. 47.

An. The multitude of those that should be refreshed by the doctrine of Christ.

Q. What by the water of those several waters in one sea?

An. That all the world should be refreshed with the Gospel, and be as it were one Temple to the Lord.

Q. What is meant by the wholesomenesse of the waters?

An. The purity and wholesomenesse of the doctrine of the true Church.

Q. What by the fishes?

An. Gods Preachers.

Q. What by the multitude of fishes?

An. The numbers of hearers.

Q. What by the mosses and misery places?

An. The wicked and reprobate.

Q. What by the fruitfulness of trees that grew on each side?

An. The prosperity of the faithfull.

DANIEL.

CHAP. 1. to 4.

Question.

When was Daniel called?

An. In the time that Ezekiel lived, and when the Jewes were captive in Babylon.

Q. Who was King of Babylon?

An. Nebuchadnezzar.

Q. Besides the people what did Nebuchadnezzar bring with him from Jerusalem? ch. 1. 2.

An. The vessels of the Temple of the Lord.

Q. What did he with them?

An. Placed them in the Temple of his God, chap. 1. 2.

Q. How did Nebuchadnezzar dispose of the Jewes?

An. Hee commanded Asiphetaz the Master of the Eunuches to call out of the Hebrewes sonnes certaine that might bee trained up to serve him, chap. 1. 3.

Q. What kind of persons should those sonnes be?

An. Such as were noble, wise, and of comely feature.

Q. What should be done unto those young Gentlemen?

An. They should bee instructed in the language and custome of the Chaldeans, chap. 1. 4.

Q. To what purpose?

An. That so they might forget their owne Countrey and their Countreys Religion.

Q. How long should they be trained in this fashion?

An. Three yeeres chap. 1. 5.

Q. What allowance should they have?

An. Meate and drinke from the Kings Table, chap. 1. 5.

Q. Who were the chiefs amongst them?

An. Daniel, Shadrach Meshach, and Abednego.

Q. How did those like of the Kings allowance?

An. They would not eat of it.

Q. Why?

An. Because they would not be defiled with the portion of the Kings meate, which was given them to make them forget their accustomed sobriety, chap. 1. 8.

Q. What did the chiefs of the Eunuchs think?

An. Was afraid that they would not looke so well as the rest of their brethren, and so the King would be incensed chap. 1. 10.

Q. But what did Daniel?

An. Intreated the Gouernour to try them ten dayes with pulse and water, and if at the ten dayes end they looked not so well as their fellowes, hee should deale with them as he thought good chap. 1. 11.

Q. Did their Gouernour give consent?

An. Yes.

Q. And how were they at ten dayes end?

An. They were in better liking then all the rest that did eate of the portion of the Kings meate, chap. 1. 15.

Q. What?

Qn. What may we learn by this?

As. That with the blessing of God, the poor mans diff is as cherishing, as the rich glomous delicacies.

Qn. What gifts did God bestow upon these four children?

As. The gifts of knowledge and vnderstanding.

Qn. Besides these what gave he to Daniel?

As. The gift of Prophecie, and to interpret dreames and visions: chap. 1. 17.

Qn. When they were brought before the King how did he like of them?

As. He found them wiser then all his Enchanters and Astrologers chap. 1. 10.

Qn. What did he like them?

As. D. called a Dreame, which he could not remember chap. 1. 1.

Qn. Of whom did he aske counsell?

As. Of his Enchanters chap. 1. 1.

Qn. Did they tell him what his dreame was?

As. N. nithy could nat. chap. 1. 10.

Qn. How did the King like it?

As. Hee commanded not onely they, but all the wise-men of Babel should bee put to death, of which number was Daniel, Sidrach, Meshach, and Abednego chap. 1. 1.

Qn. How did they escape?

As. Daniel entreated respite of the King and he would tell him his dreame, and the interpretation thereof.

Qn. Did the King give him respite?

As. He did chap. 1. 6.

Qn. Whither went Daniel then?

As. To his other brethren, chap. 1. 17.

Qn. What so doest?

As. To hate them ioyne in prayer with him to their God, that it would please him to reveale this mystery unto him chap. 1. 8.

Qn. What successe had they in their prayer?

As. God shewed Daniel the Dreame, and the interpretation thereof chap. 1. 19.

Qn. What was the dreame?

As. An Image, the head whereof was gold, the breast and armes silver, the belly and thighs brasie, the legs iron, and the feet part Iron, part clay.

Qn. How long did it seeme to stand before the presence of the king?

As. Till a stone cut without hands, smote it in pieces, and scattered it like the chaffe of Summers flowers.

Qn. What became of the stone?

As. It tumbled to a great mountaine, and filled the whole earth chap. 1. 11. to 12.

Qn. What was Daniels interpretation of the dreame?

As. By gold, silver, brasie, and Iron, were meant the foure monarchies of the world.

Qn. Which was blessed to gold?

As. The Babylonians.

Qn. Which to silver?

As. The persians.

Qn. Which to brasie?

As. The Macedonians.

Qn. Which to Iron and clay?

As. The Romanes. And as these metals did excell one another in goodness, so should the foure Ages growing still worse and worse, till the coming of Christ.

Qn. What is meant by the stone?

As. The Kingdom of Christ, that should come

at the end of these; which should overthrow the last, and remaine when all the rest were extinct.

Qn. How did a King name Daniel for the interpreting of his dreames?

As. Made him a great man, achiefe Ruler over, the Province of Babel.

Qn. In this prosperity, did Daniel forget his brethren?

As. No. hee made request to the King for them and he advanced them likewise to great offices.

Qn. In what place?

As. In the Province of Babel, but Daniel sat as chiefe Judge in the Kings gate, chap. 1. 19.

Qn. What befell afterward?

As. The King set up an Image, and commanded it to be worshipped.

Qn. Where did he set it up?

As. In the plaine of Dura.

Qn. What was the penalty of them, that did not bow to this Image?

As. To be burnt in a fiery Furnace.

Qn. To what end did the king ordain this Ceremony?

As. Because he feared the Iewes by their Religion would have altered the name of his Common-wealth, and therefore he meant to bring all to one kind of Religion.

Qn. Who refused to worship this Image?

As. Sidrach, Meshach, and Abednego.

Qn. How were they dealt with?

As. Accused, and brought before the King.

Qn. Why brought hey not Daniel with them?

As. It seemed they were afraid to accuse him, by reason of his great favour and authority with the King.

Qn. What did the king to Sidrach, Meshach, and Abednego?

As. Threatened them first, but when they would not yeeld, he commanded them to be bound and cast into the burning Furnace.

Qn. Were they destroyed by the fire?

As. No, their God in whom they trusted, sent an Angell unto them, that protected them, and burnt the Kings officers chap. 3.

Qn. What did this to the King?

As. Astonish him, so that he had them set forth.

Qn. When they came forth, was any thing done unto them perishing?

As. Not so much as an haire of their heads nay their garments remained not so much as any scize of the fire, chap. 3. 27.

Qn. Why was this miracle done?

As. As well to confirme the faith of his servants, as to make the king confesse the God of heaven to be of power above his Idols.

Qn. Did the King make any such confession?

As. Yes, and ordained a law, that who so ever blasphemed the God of Sidrach, Meshach, and Abednego, should be torne in pieces chap. 1. 37.

CHAP. 4. to 6.

Question.

How oft did the King dreame?

As. Twice.

Qn. What was his latter dreame?

As. A tree in the midst of the park, tall and spreading, so that the Fowles of the aire did build

In it, the beasts of the field were covered with the shadow, and all beasts of the field thereof. Then he belaid a watchman and an Angell descending from heaven that said, Cut down the tree, break his branches, shake off his leaves, and scatter his fruit, that the beasts may not eat from under it, and the birds from off the branches. Nevertheless, leave the stump of the root in the earth, and bind it with a band of iron amongst the graft, and let it be wet with the dew of heaven, and let his heart be changed from man to beast, and let his portion be amongst the beasts of the field, till seven times be past over him, chap. 4. v. 11.

Q. What was Daniel's interpretation?
An. That the Tree did represent the King's person, the height, breadth, and fruitfulness thereof, his magnificence and pompe; the cutting of it downe, his disposition to lye amongst the beasts of the field for seven years; till he did confesse the most High to beare rule over the kingdoms of men, and to dispose of them according as hee pleased.

Q. Why did God send this vision to the King?
An. To admonish him of his intolerable pride and blasphemy.

Q. Was he converted at the interpretation thereof?

An. No but continued still in his pride, till God drave him from his kingdom.

Q. When was he restored?
An. At the end of seven years, when he confessed his sinne, and glorified God.

Q. What became of him afterwards?

An. His kingdom was augmented and hee dyed an pious chap. 6. v. 28.

Q. Who succeeded him?

An. Enlil Merdach, and then Belshazzar.

Q. What did Belshazzar do?

An. Made a feast to a thousand Princes, and dranke wine.

Q. At what time?

An. When when Darius had besieged the City.

Q. What Plat had he to drink at?

An. The holy vessels of the Lord, which Nebuchadnezzar had brought on Jerusalem.

Q. Who dranke to them?

An. His Princes, Wives and Conjurors.

Q. Was God displeased therewith?

An. Yes, till it came downe on their heads.

Q. How did he shew the displeasure?

An. By a hand writing upon the wall.

Q. What was the writing?

An. God hath numbered thy Kingdom, and hath filled it with sinners.

Thou art weighed in the ballance, and found too light.

Thy kingdom is divided to the Medes and Persians.

Q. Who read it?

An. Daniel.

Q. What was he rewarded?

An. A purple robe a chaine of Gold, and to be made the third Ruler in the kingdom chap. 5. v. 29.

Q. How long lived Belshazzar after this?

An. He was slain that night.

Q. Who succeeded him?

An. Darius.

Q. How old was he when he took the kingdom?

An. Threcore and two yeares old, chap. 6. v. 11.

Q. What favour found Daniel with Darius?

An. Hee made him one of the three that commanded an hundred and twenty Governours, which were set over the whole kingdom of Babylon, chap. 6. v. 2.

Q. How did his Officers take it, that he being a stranger, should be equal with them in authority?

An. Envyed him.

Q. Was that all?

An. No: they laid a snare to entrap his life.

Q. How was that?

An. They caused the King to make a Decree, and seale it, that whosoever did preferre any petition, either to God or man, for thirty dayes (but to the King) should be cast into the Lyons den.

Q. How did they know this would entrap Daniel?

An. Because they knew that hee was religious, and thrice every day used to pray unto his God.

Q. Did Daniel for this decree, refuse from prayer?

An. No.

Q. Why?

An. Because hee knew it was better to disobey man then God.

Q. Where did his enemies effie him at prayer?

An. In the window of his house which opened toward Jerusalem.

Q. Did they straight way attack him?

An. No they told the King first.

Q. How did he take it?

An. He was much grieved for Daniel.

Q. He might then have pardoned him.

An. He could not because of the Law.

Q. How then?

An. Daniel was stretched and throwne into the Lyons den, and a stone put upon the mouth of the Cave.

Q. Where was the King at that time?

An. In presence, and sealed the stone with his signet, that the Law might be thoroughly executed.

Q. What said he long to Daniel when he was let downe?

An. He comforted him.

Q. How?

An. In these words, thy God whom thou always sequester even he will deliver thee.

Q. Whither was the King then?

An. To his Palace.

Q. How did he rest all night?

An. He could not sleepe, chap. 6. v. 18.

Q. What did hein the morning?

An. Rose early and came to the cave.

Q. What said he when he came thither?

An. Cried aloud, and asked Daniel if his God had delivered him.

Q. What answered Daniel?

An. That God had sent an Angell and stopp'd the mouths of the Lyons, chap. 6. v. 21.

Q. Was Daniel then taken up?

An. Presently, and his Accusers, their Wives and Children cast downe in his stead.

Q. How did the Lyons use them?

An. Tore them in pieces.

Q. What did this miracle worke in Darius?

An. Two things great joy, and a publication of a decree.

Q. What was the decree?

An. That all nations should tremble and feare before

before the God of Daniel.

Q. What was the first vision that Daniel had?

A. The vision of the four beasts.

Q. What is understood by that?

A. The four Monarchies before spoken of.

Q. Of the four, which was the worst?

A. The Romane Monarchy.

Q. Why?

A. Because in it sprang up the most persecutors of the Church of God, chap. 7. 15.

CHAP. 8. to 12.

Question.

What was Daniels second vision?

A. The Ram with two horns, and the Goat with one.

Q. What is understood by the Ram with two horns?

A. Darius and his two kingdoms of the Medes and Persians.

Q. What understand you by the Goat with one horn?

A. Alexander, sole King of Macedonia, that slew Darius and became Monarch of the world.

Q. Who succeeded Alexander?

A. The Empire was diuided into foure parts, by foure of his Princes: whereof Cassander had Macedonia: Seleucus Syria: Antigonus Asia the lesse: and Ptolemeus Egypt.

Q. Who succeeded Seleucus?

A. His sonne Antiochus.

Q. What was he?

A. A great persecutor of the Church, c. 8. 13.

Q. How was he put down?

A. By the hand of God.

Q. Did Daniel see the end of their captivity?

A. Yes and was told in a vision, how many yeares it should be from the building of the Temple to the coming of Christ.

Q. How many yeares should that be?

A. Foure hundred thirty foure yeares.

HOSEA.

CHAP. I. to 6.

Question.

What did Hosea prophesie?

A. In the dayes of Uziah for ham, Ahaz, and Ezechiah Kings of Iuda: and in the dayes of Isaboam King of Israel, chap. 1. 1.

Q. How long did he prophesie?

A. Sixty yeares.

Q. Wherein stood his doctrine?

A. In allying and deterring.

Q. How did he allure the people?

A. By the sweetness of Gods promises.

Q. What to do?

A. To obey and loue him.

Q. How did he deterre them?

A. By threatening Gods plagues to fall vpon them.

Q. For what?

A. For her vicious and wicked living.

Q. What Idolatry used in those dayes?

A. Very much.

Q. Where?

A. In the Synagogue and other places.

Q. What doth the Prophet call the Synagogue?

A. Dittain that is Rottenesse.

Q. What doth he call the people?

A. Gomorrah: that is, Corruption the daughter of Rottenesse.

Q. Why doth he use those termes?

A. To shew the filthinesse of their Idolatry, chap. 1.

Q. What is the fruit of that corruption?

A. To say that is not my people.

Q. What is understood by that?

A. That so long as we delight in sinne, we are not Gods people.

Q. What is the fruit of sinne?

A. Destruction.

Q. What causeth destruction?

A. Want of knowledge chap. 1. 6.

Q. How cometh want of knowledge?

A. By neglecting Gods word.

Q. What doth wee fall into for want of knowledge?

A. Into all manner of sinnes; as swearing, lying, killing, stealing, and whoring, chap. 1. 2. 1.

Q. What is requisite for the preventing of those evils?

A. Instruction.

Q. From whom?

A. From the learned.

Q. What wilt the Lord doe to the Minister that is not able to instruct?

A. Cast him off.

Q. What to the people that being instructed, doe not follow that?

A. The same, chap. 4. 6.

CHAP. 6. to 14.

Question.

What is the first of affliction?

A. It causeth vs to seeke to God, as the wounded to the Physician.

Q. Will God be ready to receive vs?

A. Yes and to heale vs as he did hurt vs.

Q. How must we come vnto the Lord?

A. With obedience in heart towards him, and loue toward our neighbour, chap. 6. 3.

Q. How will he entertaine vs?

A. He will be our God and wee shall be his people chap. 2. 1. He will be ioyned vnto vs as the Bride-groom to his Bride, neuer to be separated chap. 2. 10.

Q. But if wee keepe alsoffe, and come not as hee will be due?

A. He will forsake vs as we forsake him.

Q. For what doth the Prophet complaint against the King?

A. For surfeiting and excess, chap. 7. 4.

Q. For what against the people?

A. For flattering the King in his wickednesse, chap. 7. 1.

Q. For what else?

A. When they cried they did not erie to him, chap. 7. 1. When they sought helpe, it was at the hands

heads of men, chap. 7. 11.

Q. How doth God deal with vs when wee flye from him for the helpe of men?

A. Spreads a net before our feet, and meangles vs in our owne deuils, chap. 7. 12.

Q. Whether did Israel flye for helpe?

A. To Egypt.

Q. What found they there?

A. Noyles in chear pleasaunt places, and thorns in their Tabernacles, chap. 9. 5.

Q. How were they playd as home?

A. With famine and slaughter.

Q. With famine how?

A. The bowre and the Wine-presse did not feede them, and the new Wine failed them, chap. 9. 2.

Q. With slaughter how?

A. Ephraim (saith the Lord) shall bring forth his children to the murderers, chapter 9. 12. chap. 14. 1.

Q. Was it so late of their punishment?

A. No Samaria the chiefe City of Israel, was destroyed as shee lome vpon the waters, chap. 10. 7 and the rest of the Cities the sword fell vpon, and deuoured them, chap. 11. 5.

Q. What became of the people that suruiued?

A. They were led captiue into Assyria, chap. 11. 6.

Q. How doth God expresse the terror of his iudgements against the wicked?

A. In comparing himselfe to a whistle-winde, them to chaffe: himselfe to a Lyon, and them to his prey, whom he will scatter and deuoure, chap. 11. 1-7.

Q. How doth hee expresse his fauour to the godly?

A. He will say to death I will be thy death; and to the grave, I will be thy destruction, for thy deliniance, chap. 11. 14.

Q. How doe the wicked measure the fauour of God?

A. By outward prosperitie, chap. 12. 8.

Q. How doe the godly measure the fauour of God?

A. By inward graces.

Q. How might Samaria, and the whole kingdomes of Israel haue enioyed their sinnes?

A. By hearkning to the Prophet that told them of it long before.

Q. Are not we aduised in the like manner in these dayes?

A. Yes.

Q. By whom?

A. By Gods preachers.

Q. What must we leaue?

A. By the harmes that fell to Israel to auoid the like threatened to vs, if wee forsake not our wickednesse.

IOEL.

Question.

What doth Ioel teach?

A. Repentance.

Q. How?

A. By telling Iuda of her great plague that was fallen vpon them for their sinnes.

Q. What was the plague?

AMOS.

A. Famine.

Q. In what manner?

A. Their corne and fruit-trees were destroyed.

Q. How?

A. By Caterpillers, and other cankerous wormes, chap. 1. 4.

Q. What was the efficient cause of this plague?

A. Drunkennesse and surfeiting, chap. 1. 5.

Q. What was the effect?

A. Men howled, and Cattell pined, chap. 1. 10. 18.

Q. What is the means to auoid such and the like plagues?

A. Repentance and prayer, chap. 1. 3.

Q. But Iuda not reformed by this plague, what other doth Ieul prophesie shall fall vpon them?

A. The sword.

Q. By whose practise?

A. The King of the Assyrians.

Q. What kinde of fellow doth hee describe him to be?

A. One, before whose face should stand terror, and behinde his backe destruction, chapter 2. 1-6.

Q. How doth hee teach them to auoid this plague?

A. By repentance likewise and prayer.

Q. What doth the Lord promise if wee doe repent?

A. For scarcitie, abundance: I will send you corne, and wine and oyle, (saith the Lord) and you shall be satisfied, chap. 2. 19. And for warre, peace, I will remoue farre from you your enemies, chap. 2. 10.

Q. What doth he promise besides?

A. Increase of spiritual grace and the confusion of them that were their enemies, chap. 1. 7. 18.

AMOS.

Question.

Of what birth was Amos?

A. A poore shepardmans Sonne.

Q. Where was he borne?

A. At Tecoa, a poore Towne, sixe miles from Ierusalem.

Q. In whose eyes did he prophesie?

A. In the dayes of Zeniah King of Iuda, and Ieroboam King of Israel.

Q. How doth he procure authority to his doctrine considering hee was of so low a parentage?

A. By saying that his words are the words of God, chap. 1. 1.

Q. Against whom doth he first prophesie?

A. Against Damascus the Philistines, Tyre, the Idumeans, Ammonites and Moabites.

Q. What was his purpose in that?

A. To shew, if God punished the sinnes of such as had scarce any knowledge of him, much more would he afflict the Iewes whom hee had from age to age nursed vp in his discipline.

Q. Against whom doth he next prophesie?

A. Against the kingdomes of Israel and Iuda.

Q. What sinnes of theirs doth hee find out?

A. Cruelty, presumption, security, and lacke of piety.

piety, hoarding up of corne and courteousness.

Q. How were they cruel?

An. They turned judgement into wormwood: that is, in stead of equity they executed oppression chap. 1. 7.

Q. What was their punishment for that sin?

An. They should build houses and not dwell in them, and plant Vineyards: and not eat the grapes thereof, chap. 5. 11.

Q. Why?

An. Because the foundation was layd by the ruine of the poore.

Q. How were they presumptuous?

An. Notwithstanding Gods threatnings, they still thought themselves innocent.

Q. How doth he reprove that sin?

An. By asking a question.

Q. What is the question?

An. Can a trumpet be blowne in the City, and the people not be afraid? That is, can God by his Prophets cry out against sin, and the people think there is no sinne chap. 1. 5.

Q. How were they secure?

An. They stretch themselves upon beds of luxury, ate the Lambes of the flocke, had Musicke, drunke Wine in boles, but no man pittied the poore chap. 6. 4. 5. 6.

Q. What is the punishment of such people?

An. Their seals shall be turned to mourning, their songs to lamentation; and their cyle to vnr-rest chap. 8. 10. 12.

Q. How were they courteous?

An. They swallowed up the poore, chap. 8. 4.

Q. How was that?

An. By hoarding up things necessary for food and cloathing, and so procuring a dearth, that they might sell deare even the very refuse of their merchandise, and make their great measure small, and their weight little, chap. 8. 5. 6.

Q. What hath the Lord sworn he will doe to such people?

An. He hath sworne by the excellency of Iacob, that he will neuer forget any of their works, chap. 8. 7. Though they dig into hell, thence hee will fetch them: though they climbe vp to heauen, from thence hee will bring them: though they sinke into the bottome of the sea, there hee will command the Serpent to bite them, and though they goe into captivity, hee will follow them with the sword, and sit his face against them, there shall bee no way for them to escape, chap. 9. 3. 4.

OBADIAH.

Question.

What sinne doth Obadiah complaint of?

An. The lacke of charity?

Q. In whom?

An. In brother toward brother.

Q. Who were they?

An. The Ed. mites against the Israelites.

Q. How were they brothers?

An. The Edomites came of Esau, and the Israelites of Iacob.

Q. What wrong did the Edomites do the Israelites?

An. Ioynd with their enemies, reioyced at their

destruction, and helpe to beate away the spoyle? chap. 1. 1. 2. 3.

Q. How did God punish them?

An. He made the house of Iacob a fire, and the house of Ioseph a flame, and set the Edomites betweene them, as stubble to be deuoured, chap. 1. 8.

IONAH.

Question.

Whither was Iona sent?
An. To Ninueh, the chief City of the Assyrians.

Q. What to do?

An. To preach.

Q. Did he obey the commandment of God?

An. No, he broke it.

Q. How?

An. He went another way.

Q. Whither?

An. To Tarshish.

Q. What moved him so to doe?

An. His owne reason,

Q. Why?

An. Because hee thought, if the Towne repented not by his doctrine, much lesse would the Heathen.

Q. How did he for a passage?

An. Hired a ship and paid his fare.

Q. When he was at Sea what hapned?

An. A tempest.

Q. Who caused that tempest?

An. God.

Q. To what end?

An. To checke the disobedience of Iona,

Q. What did Iona during the tempest?

An. Slept.

Q. What did the Mariners?

An. Studied to finde the cause of this disturbance.

Q. After what manner?

An. By casting lots.

Q. To whom fell the lot?

An. To Iona.

Q. What did the Mariners with Iona?

An. Threw him into the Sea.

Q. Was he drowned?

An. No: though his sinne deserved it, yet God preserved him.

Q. How?

An. He sent a Whale that swallowed him.

Q. What followed?

An. The tempest ceased, and the Mariners glorified God.

Q. But what did Iona during the fishes belly?

An. Though upon his sinne, and cryed to the Lord.

Q. How did the Lord deliver him?

An. Caused the fish to cast him up vpon dry land.

Q. How long had he bene in the fishes belly?

An. Three dayes and three nights.

Q. And what followed then?

An. The Lord spake to Iona the second time, and had him arise and go to Ninueh, and preach repentance.

Q. Did he now obey?

D

An. Yes.

Q. Yes and cryed in the streets: Yet forty

Q. Now did the people cursethine by do Brimel

A. With feare and trembling.

Q. What did they?

A. Proclaimed a fast from the greatest to the smallest: the King himselfe rose from his throne, cast off his robe, and put on sack-cloth, commanding all his subiects to doe the like. and that neither man nor beaſt should take foode, till they had cryed to the Lord for mercy.

Q. When the Lord saw their repentance, what did he?

A. Turned away his wrath, & saved their City

Q. How did Iouah take their deliuerance?

A. He was angry.

Q. Why?

A. Because being a Prophet, hee should bee found false of his word, and therefore began to upbraid God.

Q. In what manner?

A. O Lord, (said he) was not this my saying, when I was yet in my Country, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of euill: for which cause I fled to Tarſhiſh? Therefore I beseech thee take my life, rather then let me live in infamy.

Q. Whither wouldest thou be sent?

A. Out of the City, to see if after forty dayes, the Lord would destroy the City.

Q. On which side of the City sawst thou?

A. On the East side.

Q. How wast thou converted?

A. He built him a booth.

Q. What did God cause to grow over him to shadow him?

A. A Gourd.

Q. What became of the Gourd?

A. The next morning a worme strucke it, and it withered.

Q. Did Iouah suffer any inconvenience by that?

A. The Easterne winde and sunne-beames beat vpon Iouahs head and made him faint, so that he was grieved for the losse of the Gourd.

Q. What said the Lord to him then?

A. Hast thou pity (said he) on the Gourd, for which thou hast not laboured, nor madeſt it grow, which came vp in a night, and perished in a night? and wouldest thou not haue mee pity Ninueh, wherein there are six score thousand persons that cannot discern the right hand from the left, and also much cattell.

Q. What leaue we by this?

A. That we must not measure the prouidence and mercy of God, after the square of our humane affection.

Q. What was the small cause offending Iouah to Ninueh?

A. By the sodaine repentance of these heathen people, to reprove the obduracy and hardness of heart of his owne children, that many yeares were called vpon.

MICAH.

Question.

*W*hat finnes doth Micah reprove?

A. The contempt of Gods word.

Q. How did the Iewes contemne the word?

A. In forbidding the Prophets to prophesie.

Q. What persons did he reprove?

A. The Princes.

Q. For what did he reprove them?

A. For selling Iustice for money and eating the flesh off be people, slaying of their skins, breaking their bones, and chopping their flesh to pieces: chap. 1. 1. 1.

Q. What is understood by that?

A. Their pilling and polling the common-wealth.

Q. What else did he reprove?

A. The Prelates for their couetousnesse and Symony chap. 3. 1. 1.

Q. And whom else?

A. The rich Merchant.

Q. For what?

A. Because he is full of lyes and deceipt chap. 6. 1. 1.

Q. What are the vertues here commended?

A. Silence and patience chap. 7. 1. 9.

NAHUM.

Question.

*W*hat doth Nahum teach?

A. That it is dangerous to resolve to live in the fire of God and fall from it againe.

Q. By what example?

A. By the example of the Ninuities.

Q. Did they so?

A. They quickly forgot the preaching of Ionah and the mercy was shewed them at that time, and returned againe to their former iniquity, for which Nahum prophesies their destruction.

Q. And were they then destroyed?

A. Yes.

Q. By whom?

A. By the Chaldeans.

HABAKKUK.

Question.

*W*hat did Habakkuk preach against?

A. The pride and tyranny of the Chaldeans, that were poss vpon with their spoyles and victories.

Q. What doth he compare the men of this world to?

A. To fishes.

Q. What is his reason?

A. Because as amongst Fishes, the great deuoure the small, so it is amongst men chap. 1. 1. 4.

Q. How last same is tyranny and pride?

A. So loathsome that the very stones of the wall shall cry out against it chap. 2. 1. 1.

Q. What did the prophesie should be the end of the Chaldegans?

A. Ruine and destruction.

Q. By whom?

A. By the Medes and Persians chap. 1. 8.

ZEPH.

ZEPHANIAH.

Question.

When prophesied Zephaniah?
An. In the dayes of Iosiah King of Iuda.
Q. How did he serue the wicked?
An. By foretelling them of their utter destruction and carrying into captivity.
Q. How did he comfort the godly?
An. By prophesying their returne and happiness and the reuenge God would take vpon their enemies.

HAGGAI.

Question.

Which are the three last Prophets?
An. Haggai Zachariah, Malachi.
Q. When were these sent?
An. After the seauenty yeares of the captivity were expired.
Q. For what cause?
An. To comfort the people and to encourag e them to haite the building of the Temple.
Q. Were they slacke in that business?
An. Yes preferring their owne private gaine, in toyling for wealth, and building themselves faire houses before the glory of God.
Q. What was the reason?
An. They had no reason at all yet as corrupt men that neuer want policy to excuse their vile disposition, pretended the time was not yet come, chap. 1. 2.
Q. Who reprimed them?
An. God first and Haggai afterward.
Q. How did God reprove them?
An. By sending a famine amongst them.
Q. How did the Prophet reprove them?
An. By rebuking them in these words: Is it time for your selues to dwell in the seeled houses, and not to build the house of the Lord.
Q. Were they vpon this conuicted?
An. Yes.
Q. What was the signe of their repentance?
An. Fear before the Lord, chap. 1. 12.
Q. How did the Lord comfort them?
An. Sent his Spirit vpon them: saying Bring wood and build this house, and I will be fauourable vnto it chap. 1. 8.
Q. Who were the chiefe of the people in this worke?
An. Zerubbabel the Sonne of shealtiel, and Iehoshua the Sonne of Iehozadak the high Priest.
Q. What was the promise of God vnto them?
An. That although this house seemed nothing like so sumptuous and beautifull as that which Salomon build: yet if they would haue patience the time should come, that he would make it far more glorious.
Q. How is that to be vnderstood?
An. Not of the material temple, built with wood and stone: but of the spirituall, which should be erected by the coming of Christ, chap. 2. 10.
Q. What saith the Lord here of their sacrifice?

An. That they were vncleane.

Q. How?

An. Not in the things themselves, but because the persons that offered them were vncleane.

Q. What learned we by that?

An. Neither to offer prayer nor thanksgiving to the Lord, but with a pure heart: for the intent of the heary, and not the word of the mouth is stifeith.

ZACHARIAH.

Question.

Whose Sonne was Zachariah?
An. The Sonne of Barachiah.
Q. Why was he sent?
An. To instruct and comfort the people.
Q. How did he instruct them?
An. That they should auoid the wickednesse of their fathers.
Q. How did he comfort them?
An. By telling that GOD would bee mercifull vnto them, assaile them in their worke, chap. 1. 6. Put backe their enemies, chap. 1. 15. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continual light in the middelt therof, chap. 3. 5.
An. And that Zerubbabel as he had begun, so should he finish the Temple, against all hinderances whatsoever, chap. 4. 9.
Q. If they did serue the Lord, vpon whom would he turne their affliction?
An. Vpon their enemies.
Q. How should their zeale to Gods seruice be manifested?
An. By their works, chap. 1. 7.
Q. What should be their best clothing?
An. Not silkes nor precious homes, but righteousness through Christ, chap. 1. 4.
Q. What doth he prophesie of Christ?
An. That hee should be both King and Priest, by the crownes that were set vpon the head of Iehoshua chap. 6. 11.
Q. Why should those titles be attributed vnto him?
An. To signifie. all power was giuen vnto him, spirituall and temporall.
Q. In what sort was Christ promised to come?
An. Humbly, and in great pouerty, riding vpon an Asse chap. 9.
Q. And why?
An. Because the Prophets had set forth his Kingdome without Majesty and power: yet that his dominion should stretch from Sea to Sea, chap. 9. 10.
Q. But wherein was the error?
An. In their grosse and earthly imagination, hauing the eyes of their minds fixt vpon the transitory pompe of this world, and not vpon the true and spirituall glory of authority.
Q. After the Iewes returne, and reedifying of the Temple were they at peace?
An. No: they had many afflictions and temptations, for the tryall of their patience, and approving of their faith: onely such as beleueed, had the peace of conscience.

MALACHI.

Question.

What was the first sinne Malachie reproveth?

An. Obstinacy Hypocrisie.

Q^y Wherein?

An. In that the Jewes were manifest offenders, and yet seemed to justify themselves chap. 1. 6.

Q^y If we mock God our Father, what doth he requite of us?

An. Honour.

Q^y If we make him our Lord, what?

An. Feare chap. 1. 6.

Q^y What is the second sinne Malachie reproveth?

An. Carelesnesse in the Priests that thought any Sacrifice was sufficient, and did not examine whether it were according to the Law, or no, chap. 1. 8.

Q^y What was required in the Priests?

An. A care in his heart to serve God aright and his lips to bee a treasure of knowledge to instruct the people chap. 1. 9.

Q^y What is the third sinne the Prophet reproveth?

An. Their marrying Wives of a strange Religion.

Q^y What is the punishment of that sinne?

An. The Lord will cut him off that doth so, chap. 1. 11. 12.

Q^y What is the fourth sinne?

An. Breach of Wedlocke chap. 2. 14.

Q^y What is the fifth?

An. Their distrust saying it was in vaine to serve God, seeing the proud prospered, and they were croft chap. 2. 16. 17.

Q^y From whence proceeded that sinne?

An. From want of patience, and submitting to Gods pleasure: for if they saw not Gods helpe euer present to defend them, they would straightway murmur, which is a signe also of ingratitude.

Q^y How?

An. In that they forget their former deliriance.

Q^y Who should bee the next Prophet to succeede them?

An. Iohn Baptist.

Q^y Wherein should his office consist?

An. In ioyning the people together in one unity of Faith, and pronouncing Gods iudgements against such as should refuse to receive Christ. chap. 4. 5.

Q^y Who should be the last?

An. Christ Iesus the true Sonne of righteousnesse whose comfortable beames of mercy shine vpon our soules to eternall happinesse. *Amen.*

THE



THE DOCTRINE OF THE NEW TESTAMENT.

JOHN 15. 16.

Except we abide in Christ, we can do no good thing.

THE INDUCTION.



Question.

What doth the New Testament include?

An. The Gospel.

Qⁿ. What is the Gospel?

An. A message of glad tidings.

Qⁿ. What doth it principally contain?

An. The History of

Christ.

Qⁿ. Upon how many points stands the History of Christ?

An. Upon five.

Qⁿ. Which be they?

An. Upon his Birth, his Life, his Death, his Resurrection and Ascension.

Qⁿ. What doth his birth teach vs?

An. That he is the Day-star of mercy, risen to conduct vs out of the darkness of death, and to guide our feet in the way of peace, Luke 1. 78.

Qⁿ. What doth his life teach vs?

An. A ll virtues requisite for a true Christian he being the Way, the Truth, and the Life, Joh. 14. 6.

Qⁿ. What doth his death teach vs?

An. That our debt is paid, and the rigor of the Law is satisfied, due to vs for our sinne, wherein consisteth our redemption Mat. 10. 18. Galat. 4. 5. Hebr. 6. 10.

Qⁿ. What doth his resurrection teach vs?

An. The conquest ouer Death, Sinne, and Hell, wherein standeth our Iustification Rom. 4. 25.

Qⁿ. What doth his Ascension teach vs?

An. That our passage into Paradise is by him made open which before (through sinne) was shut up against vs to the intent that where hee is, wee may also be Joh. 14. 3. 1. and 14. 26.

Qⁿ. What doth Christ require of vs for all these benefits?

An. Two things.

Qⁿ. Which be they?

An. Faith and Obedience.

Qⁿ. What is Faith?

An. An assured belief of all his words and deeds.

Qⁿ. What is Obedience?

An. A constant endeavour to performe all that he hath commanded, Mat. 28. 10.

Qⁿ. How doth the old and New Testament agree?

An. In this: that they both reach to know one God, embrace one Faith, and erect one Church.

Qⁿ. How do they differ?

An. Four manner of wayes.

Qⁿ. Which be they?

An. First, touching the publication: Secondly, their effect and fruit: Thirdly their ceremonies: and fourthly their teachers.

Qⁿ. How do they differ touching their publication?

An. The Law was published with horror, the Gospel with ioy.

Qⁿ. How do they differ touching their fruit?

An. The fruit of the Law is death, Deut. 17. 26 The fruit of the Gospel life, Iohn 1. 7. 3.

Qⁿ. How touching their Ceremonies?

An. In the Law, their Altar was made of stones in the Gospel, our Altar is Christ Iesus, Heb. 13. 10 In the Law, they did sacrifice Calves: in the Gospel, our sacrifice must bee the calves of our lips, Prayer and Thankesgiving, Heb. 13. 15. In the Law, they did circumcise the fore-skin: in the Gospel, we must circumcise and cut off the lewd affections of our hearts Rom. 2. 29. In the Law, their Passouer was a Lambe of the flocke, Exod. 12. 4. In the Gospel, our Passouer is the Lambe Christ Iesus 1. Cor. 5. 7. In the Law, the Passouer was but the shadow of the thing: in the Gospel, the Passouer is the Gospel it selfe.

Qⁿ. How do they differ touching their Teachers?

An. The publisher of the Law was man, Moses: the publisher of the Gospel, God and man, Christ. The teachers of the Law fore told the coming of

of Christ in the flesh, May 7. 14. the teachers of the Gospel fore-tell his coming in glory. Mar. 24. 10. 11. and 15. 13. The teachers of the Law led forth the children of God to Canaan. Josh. 1. 5. 6. the teachers of the Gospel do direct them to heaven. Mat. 1. 13. 10. They delivered them from the hands of humane tyrants. Exod. 1. 11. Judges 1. 5. 10. Christ in the Gospel sets vs free from the hands of the spiritually tyrant the devil. ch. 16. 14.

Q. How many are the writers of the Gospel?

A. Four.

Q. Which be they?

A. Matthew. Mark. Luke. and John.

Q. In the subjects of these holy Writers all unite?

A. Yes.

Q. What Method shall we then use to draw particular points of doctrine from each of them, and not iterate any thing?

A. Divide the whole History of Christ into four parts, and every part into four branches.

Q. Count. What are the four branches I shall dispose with you upon. in the Gospel after Matthew?

A. These: Christ his birth, his persecution, Baptisme and the election of his Apostles.

The doctrine out of the Gospel after MATTHEW.

Question.

What was Matthew by profession?

A. A Publican.

Q. What were the Publicans?

A. I hose kind of Iewes which in the name of the Romanes did gather up the taxes and tallages imposed upon the people.

Q. How came he to be an Apostle?

A. Christ called him as hee was sitting at the receipt of custome, who presently notwithstanding the scandals and bad reports which the Iewes had given out of Christ, and that hee himselfe was exceeding rich, left all and followed him.

Q. What doth Matthew first set downe?

A. The coming of Christ into the world.

Q. How is that?

A. Two manner of wayes.

Q. Which be they?

A. Once in the flesh many times in the spirit.

Q. How comes he in spirit?

A. Two manner of wayes. by grace to inspire vs. as when the spirit of God fell vpon the 30. Elders. Num. 1. 13. 16. And vpon the Apostles. Acts 1. 2. 4. Or by faith, to assure, as Saint Paul saith: The same spirit beareth witness with our spirit, that wee are the children of God. Rom. 8. 16.

Q. By what example doe wee learn Christ, coming in the spirit?

A. By the example of Gods appearance to Elias.

Q. How was that?

A. First, came a mighty wind, and tore the Rockes: but God was not there; then rose an earthquake, but God was not there; then came a fire, but God was not there; at last, came a soft and still wind, and God was there. 1. King. 10. 1. 1. 2.

Q. Doth Christ spend after the same manner descended into vs?

A. Yes.

Q. How?

A. First, there comes the breath of his threatening voyce, to breake our stony hearts: then an earthquake, that is trembling at his iudgements: thirdly a fire, to try if wee repent aright: last of all, a soft voyce of happy tidings, which is the Lambe Christ Jesus.

Q. How was he coming in the flesh?

A. He was conceived of the holy Ghost, and borne of the Virgin Mary. Mar. 1. 18.

Q. Is this all the times he shall come in the flesh?

A. No, he shall come at the latter day.

Q. In what manner?

A. With power and great glory, Mar. 1. 1. 10.

Q. What so do?

A. To judge the world with righteousness and the people with equity: that is to giue to every one according to their deeds, Mat. 1. 6. 27.

Q. Why did Christ take vpon him our flesh?

A. To satisfie for our finnes.

Q. How?

A. In suffering, vnderneath the iustice of God, what we had deserved.

Q. What was the first euill Christ suffered?

A. Persecution.

Q. When?

A. As soone as he was borne.

Q. By whom?

A. By Herod King of the Iewes.

Q. What learns we by this?

A. That a Christian life in this world, from the day of our birth, to the hour of our death, is nothing but crosses and afflictions.

Q. How came Herod to be King?

A. Hee bought it of Caesar for a great summe of money.

Q. How did hee behave himselfe in the kingdom?

A. Like a bloody Tyrant: hee slew all that were of the lineage of King David, and burnt their Pedigrees because he feared to be driven from his seat and authority by one which he heard should spring of that Family: and therefore likewise hee slew his sister and her Husband that was a Iew, and put to death his owne Sonne, which hee had begot vpon a Iewish woman.

Q. How long was it ere he could state himselfe in the kingdom?

A. Thirty yeares continually making warre vpon the Iewes so hardly did they endure the government of a stranger.

Q. Why was Ierusalem troubled, when newes was brought of the birth of a new King, which was Christ, knowing they were weary of the governments of Herod?

A. First, to slatter him, because they would seeme to be affected as he was, for he was greatly troubled, Mat. 2. 1. And secondly, because there would arise a new occasion of bloudshed, by the contention of these two Kings.

Q. What was the end of Herods malice towards Christ?

A. As it is of all persecutors of Gods people, his owne ruine: for Christ was deliuered from his rage. Mat. 2. 13.

Q. Did his rage find?

A. No, when he saw himselfe mocked of the wise men that promised to bring him word where Christ was, hee most cruelly slaughtered all the young

young children of Bethlehem and the coast thereof about, thinking so to be sure of his destruction.
Mat. 2. 6.

Q. What do we learn of that massacre of so many innocents, Christ only referred?

A. That tyranny may destroy the body of Religion but not the soule.

Q. Was that so fault in the Wisemen to breake promise with Herod?

A. No: it is lawfull to breake promise in any thing wherein the honour and service of God may be hindered.

Q. How was Christ preserved?

A. By flight into Egypt

Q. Why did Christ being God, give place to the fury of Herod?

A. To shew that it is lawfull for vs to flye from persecution and save our lives: so it may be done without scandal to the Gospell, *Mat. 10. 14*

Q. Why did hee speake into Egypt, rather then into any other Country?

A. For two causes: first that the Scriptures might be fulfilled according to the Prophet *Osai*, *Out of Egypt have I called my Sonne*: and secondly, to shew that he would forsake the Jewes for their ingratitude, and receive the Gentiles.

Q. Wherein consisted their ingratitude?

A. In honoring the Prophets and men of God, which were sent vnto them for their soules health *Mat. 23. 17.*

Q. How doth Christ propose their ingratitude should be punished?

A. By threatening vnto them a spirituall and corporall plague.

Q. What is their spirituall plague?

A. Famine of the Word, and scarcity of Teachers.

Q. What was their corporall plague?

A. Ruine of their City: desolation of their Temple, and a generall dilapidation and scattering of their whole Nation: at whose hands shall be required the blood of all the Saints from Abel to Zachariah the sonne of Barachiah whom they slue betweene the Temple and the Altar.

Q. How many were the Levites of God bestowed vpon the Jewes?

A. Innumerable, but these especially, hee saved Noah from the flood: Abraham from the Chaldeans: hee brought them afterward out of Egypt through the red Sea: hee fed them in the Wilderness with meate from heaven and water from the Rocks: forty yeares space their garments neuer waxed old: hee led them dry-shod ouer Iordan: hee gaue them possession of one and thirty kingdoms: hee instructed them in his true seruice: hee built them a Temple: hee supplied them daily with Prophets to be their guides: and finally sent his onely begotten Sonne amongst them to be a Physician both of their bodies and soules, whom they most cruelly put to death.

Q. What did first make knowne the birth of Christ?

A. A Starre, *Mat. 2. 1.*

Q. How did that Starre differ from other Starres?

A. In three respects: first as touching the place: being lower fixed then other Starres. Secondly, as touching the motion, moving directly forward and not circularly. And thirdly as touching the time it shone as well by day as by night.

Q. To whom did this Starre appeare?

A. To the Wife-men of the East, to conuince

them where Christ was borne.

Q. What is signified by that Starre?

A. The Spirit of God, which must illuminate our hearts, or we shall neuer find the way to come vnto Christ.

Q. When the Wife men found Christ what did they say?

A. As all men must doe, when they haue once got the knowledge of him?

Q. What is that?

A. Acknowledge our loue and seruice to him by our externall oblations.

Q. What were their oblations?

A. Gold, Frankincense, and Myrrhe: Gold as hee was a King: Frankincense as hee was a Priest, and Myrrhe as hee was a Prophet *Mat. 2. 11.*

Q. Doe we see of these three things, what do we Christians learne to offer vnto him?

A. For Gold purity of life: for Frankincense, Prayer and Thanksgiuing: and for Myrrhe, patience in aduersity.

Q. In the eleuents Chapter of this Gospell Christ saith, I thanke thee Father, that thou hast hid the knowledge of thy will from the wise, and prudent, and hast shewed it vnto Babes yet here he saith, the Wise-men came to worship him. What difference is there betwixt the Wise-men he speaketh of here, and those mentioned here?

A. By the Wise-men there, hee understandeth such as arrogantly depend vpon their owne knowledge and measure all things by humane reason, by Wise-men in this place, hee understandeth such Wise-men, as in things that belong to the honour of God and our iustification, reiect the power and wisdom of man, and cleaue onely to the Grace of God through Christ, and the sincerity of his word, in which sense they are called babes, *Mat. 11. 25.*

Q. In professing of Christ what comforts haue we?

A. A three-fold comfort: first we know he is our Lord and can and will defend vs from all our enemies, *Mat. 18. 2. 10.* Secondly, hee is our Teacher, and will instruct vs in all things necessary to saluation. And thirdly, our spirituall Physician that calls vs vnto him to comfort and heale our afflicted consciences *Mat. 11. 19.*

Q. Where is the end of the old Testament, and beginning of the New?

A. In the Baptisme of Christ, for by that God doth as it were, point vnto vs, and shew that he is the true Messiah and Saviour.

Q. By what signe?

A. By the visible appearing of the holy Ghost, and the voyce that was heard: This is my dearely beloued Sonne, in whom I am well pleased, *Mat. 3. 17.*

Q. How many things are required in Baptisme?

A. Threete visible elements (which is Water) the Word, and a promise of grace.

Q. What is the difference betwixt the Baptisme of Iohn and the Baptisme of Christ?

A. Iohn did Baptize with Water, to repentance, but Christ did baptize with fire: that is by his holy Spirit, working in our hearts, to the remission of sinnes.

Q. Why is Iohn said to prepare the way of the Lord?

A. Because his doctrine was Repentance, and no man can come vnto Christ, except hee first confesse the damnable state he is in through sinne, and
be

be heartily sorry for the same, faithfully believing only by the merits of Christ to be delivered from thence.

Q. Who did Christ first call to his service?

An. Poore Fishermen.

Q. What do we learn by their calling?

An. Two things.

Q. Which be they?

An. First, an example of charity in Christ, that of his mere mercy and grace chooseth such poore & simple men to bee the chiefe Pastors and pillars of his Church. Secondly, an example of faith, and obedience in them who no sooner were called but straight-way left all they had, and followed Christ Mat. 4. 17.

Q. How did they follow Christ?

An. Not as many Christians now adayes doe, in outward shew and seeming holinesse, but with char resolution, that they willingly vnder-went poverty, scorn, slander, and death it selfe, to shew themselves worthy Schollers of so worthy a Master. Besides they were but once called vpon, and they came, but we are many times called vpon and yet we come not.

Q. How led Christ his Disciples?

An. Two manner of wayes: bodily and spiritually.

Q. How did he leade them bodily?

An. By inuring his body to trauell by Sea, by Land in City, Field, Mountain, and Valley, for the publishing of the Gospell, and worke of their saluation.

Q. How did he leade them spiritually?

An. By manifesting vnto them great signes and arguments of humilky patience, loue, fortitude, and all other vertues of the mind so that what he was, such he would haue them, and all that inist vpon his holy name to be.

Q. Why did not Christ chuse his Disciples amongst the mighty, learned, and rich men of the world?

An. Because the mighty stand vpon their reputation, the learned are obdurate in their opinion, and the rich enshroud with couerousnesse.

Q. Was there none then of this sort came when Christ called them?

An. Yes: but they were very few, as of rich men, Zachæus and Matthew: of Gentlemen, the Centurion and Ioseph of Arimathea: and of learned Nicodemus Gamaliel, Saul.

Q. Did these men leane all and follow Christ?

An. They did.

Q. How then had Matthew a house to banquet Christ in afterward? Mat. 9. 10.

An. To forsake all is vnderstood, not cleane to depart from all which they had, but to make no reckoning of their goods, other then they might serue to the glory of God, and the reliefe of his poore distressed members.

Q. Why doth Christ call his Apostles and Ministers the Salt of the earth? Mat. 5. 13.

An. Because, as the property of Salt is to bite, purge, and preserue: so their doctrine ought to teache, reprove, and instruct.

Q. Why were they called the light of the world?

An. Because in doctrine and conuersation, they must be as shining and glorious guides to the dark minde of the ignorant.

Q. What is the end thereof?

An. The glory of God.

Q. Is it not then enough for them to preach the

Gospell openly, and with boldnesse of heart?

An. No: they must likewise bring forth fruit of good life by their deeds of charity. Mat. 23.

Q. In how many things consisteth the testimony of a good life?

An. In three things.

Q. Which be they?

An. In holinesse, which belongeth to God: in righteousness which belongeth to our neighbour: and in sobernesse that belongeth to our selues.

Q. For how many causes are we bound to serue God?

An. For three causes. First creation, because he created vs. Second redemption, because he redeemed vs. Third amor, because he loued vs.

Doctrine out of the Gospell after MARKE.

Question.

What was Marke?

An. A Disciple of Peters, of whom he had learned the act of Christ.

Q. What are the branches to be handled in his Gospell?

An. The tempting of Christ, his fasting, prayer, and miracles.

Q. When was Christ tempted?

An. As soone as hee had receiued Baptisme. Whereby we learne, that the Spirit of God begins no sooner to worke, but is soone crost and overthwarted by the spirit of the Diuell. chap. 1. 3.

Q. What is the difference betwene these two spirits?

An. The Spirit of God is louing gentle meeke, not forcing, nor threatening: the spirit of the Diuell is subtil cruell false and full of rerrour. Betwene these two spirits, the spirit of man is continually tossed, the one working to our saluation, the other to our damnation.

Q. Who tempted Christ?

An. Two sorts of creatures.

Q. Which be they?

An. The Diuell and the Iewes.

Q. From whence fetcheth the Diuell his Arguments wherewith he tempteth?

An. From three things: either from the wit and reason of man the customer of the world, or from the corrupting and wresting of the Scriptures, as in this place it appeares.

Q. What doth the Diuell tempt vnto?

An. Sinne.

Q. What is the nature of sinne?

An. To destroy.

Q. What followes sinne?

An. A two-fold iudgement: the one inward as torment of conscience and decay of gifts: the other outward, as contempt and reproach of the world.

Q. How many kinds of temptations are there?

An. Two.

Q. Which be they?

An. Bad, which proceede from the Diuell and his instruments; and good, which proceed from God.

Q. How doth God use to tempt?

An. Two manner of wayes: by tryals on the right hand, and by tryals on the left.

Q. How

Q. How doth he tempt vs by trials on the right hand?

A. By offering vs temporall blessings, as wealth, promotion, and such like, to see if we will lay hold on them iustly, or after an indirect or sinfull manner. Or by bestowing vpon vs temporall blessings, to try if wee will dispose of them according as he hath commanded, and as his vprighte Almightie.

Q. How doth he tempt vs by trials on the left?

A. By suffering heretics to rife vp amongst vs, to see if they can seduce vs: or by common corruption of manners, when any flanders, scandals and iniuries are offered, to prouoke our constancy, patience and loue.

Q. How did the Jewes tempt Christ?

A. By frivolous questions to intrap his life, as whether it were lawfull to giue tribute to Caesar or not chap. 12. 14.

Q. What is our comfort in temptation?

A. That if wee abide faithfull and constant, God at the last will send his Angels to deliuer vs, as he did vnto our Saviour chap. 1.

Q. Why doth God suffer vs to be tempted?

A. For seuerall reasons.

Q. Which be they?

A. First to try whether wee be faithfull: secondly, to make vs seeke vnto him for helpe: thirdly, the better to manifest his power and loue in deliuering vs: fourthly, to create in our hearts a thankfulness for our deliuerance and safely, that we may be made like vnto our Saviour Christ.

Q. Is it in the Diabls power to tempt vs when its pleasant?

A. No: hee cannot doe it: by the example where the vncleane Spirit which Christ had cast out of the man in the Countrey of the Gadarens, could not enter so much as into the Head of swine before he had asked leaue of Christ, chap. 5. 12.

Q. What doth this inferre?

A. That wee ought alwayes to pray, that wee be not led into euill temptation.

Q. After Christ was deliuered from the temptation of the Diabell, what did he?

A. As wee ought to doe in the like case, most chearefully endeouored to performe the will of his Father.

Q. What may we therefore liken the temptation of the Diabell vnto?

A. A bl. w. or wound, which dismaies not the good Christian, but rather stirs him vp more forcibly to withstand the assault of his enemy.

Q. What opportunity did the Diabell watch to assault Christ?

A. When he was alone in the wilderness and oppressed with long fasting.

Q. How long had he fasted?

A. Forty dayes and forty nights.

Q. What company had he?

A. None but the wilde beasts.

Q. What may we vnderstand by the wilderness?

A. The world.

Q. What by the wilde beasts?

A. Inward and outward dangers thereof.

Q. Inward dangers of what?

A. Of ones wilde rude and vntamed affections.

Q. Outward dangers of what?

A. Of the vanities whereby wee continually fall.

Q. What is a good remedy against these dangers?

A. Fasting, and not as some suppose tory daies but to long as wee line in the wilderness of this wicked world.

Q. What is fasting?

A. Sobriety of life.

Q. How many kinds of fasting be there?

A. Two.

Q. Which be they?

A. Corporall, which is a refraining from meate: and spirituall, which is an abstaing from sinne.

Q. When are we said truly to fast?

A. When we keepe our eyes from looking after vanities: our tongues from cursing, swearing, and euill speaking: our hearts from meditating on mischiefe: our hands from practising vnlawfull actions, and our feet from treading in the way of scorn.

Q. What is the property of true fasting?

A. It must not be done for vaine glory, but to mortifie the body, that it may be in subiection to the spirit, and to the intent wee may haue the more prouision for the relieuing of the poore.

Q. What are the effects that follow fasting?

A. Health, perfection of memory, sharpenesse of wit, long life, and happinesse of soule.

Q. What is the opposit of fasting?

A. Intemperance.

Q. What is intemperance?

A. An ouer-flowing of voluptuousnesse against reason and the health of the soule, seeking no other conentation but the delight of the senses.

Q. What are the effects the follow it?

A. Disorder, impendency, vnseemlinesse, negligence, imbecility of body, and dampening of soule.

Q. Wherein consists intemperance?

A. In sumptuous feasting.

Q. Is it not tollerable for Christians to feast?

A. Yes: it it bee done with moderation and thanksgiuing, as it appears by the example of Marthaw who feasted our Saviour Christ, Mat. 23. 15

Q. Whom must we feast?

A. Not our rich neighbours, lest they bid vs againe, and so recompence be made; but the poore, maimed, lame, and blind: and God shall reward vs at the resurrection of the iust. Luke 14. 12. 13.

Q. May not a man both fast and fast as one in feast?

A. Yes. so be in the midst of his delicacies he be able to temper his affections.

Q. What must be ioyned with fasting to make it acceptable?

A. Repentance and Prayer.

Q. What is Repentance?

A. A heauy sorrow for sinne, with a firme resolution neuer to offend againe: so that it is not enough to be grieved for ou sin, except wee like-wise amend.

Q. Give an instance.

A. It is our Saviours words: Repent and amend for the kingdome of God is at hand.

Q. What goes before Repentance?

A. A admonition.

Q. What followeth?

A. Forgiuenesse.

Q. Who hath power to forgive sinners?

A. Christ the Sonne of God, chap. 1. 11.

Q. Whom hath he power to forgive?

A. When

An. Whensoever we call vpon him by Faith, as by the example of the blind man chap. 10.

Q. What doth this readiness to forgive infer?

An. Imitation in vs, to do the like one toward ano-her.

Q. And why?

An. Because except we forgive one another, we shall not bee forgiven of our Father in heauen, chap. 11. 26.

Q. How many circumstances attending our selves, are so be considered in pardoning of offences?

An. Sixe.

Q. IV. ich be they?

An. First, who it is, that must forgive, every one, as well the King, as the Subject. Secondly, what it is to be forgiven, not onely slight offences, but all capitall wrongs: when her sodaine or premeditate. Thirdly, whom they be we must forgive: namely, our Christian brother. Fourthly, how often, not seauen times onely, but (cautenty seauen times). Fifthly in what sort, not fainedly, but from the heart. Sixtly, when not at the altar onely, and when we pray, but at all times, when our brother shall seeme to offend.

Q. In how many points consisteth forgiveness?

An. In foure.

Q. Which be they?

An. Considers to wike at our brothers offences: condonare, to pardon the quality of the offence: remittere, to withhold the punishment: and indulgere, to rake into fauour.

Q. But if the offence be such as we must needs re- proach our brother, how much, is he done?

An. Mildely, louingly, secretly, and guilelesse our selues of what we reprove him for, freely and without feare, vpon a true and iust occasion, and at a fit time.

Q. To what may we compare him that is a great reprehender of others, and neuer looks vnto his owne infirmities?

An. To a fue thing.

Q. Which be they?

An. To the Lampe in the Temple, which giueth light to the Priest, and consumes it selfe. Secondly, to the Eye that sees all it iogs but sees not him- selfe. Thirdly, to Noahs worke-men that built an Arke to save Noah, and were drowned themselves. Fourthly to such an one as clothes every one and goes naked himselfe. Fifthly, to Blaut that was a forrester, and liued alwayes abroad, and therefore sld lose the blessing at home.

Q. What is the gate that opens to forgiveness be- fore God?

An. Prayer.

Q. What is prayer?

An. A calling vpon God in the time of trouble.

Q. How many sorts of Prayer are there?

An. Two: mentall consist- ing in the heart, without utterance from the tongue; and vocall, conceiued in the heart, and pronounced with the tongue.

Q. How many are the speciall properties of Prayer?

An. Foure.

Q. Which be they?

An. It must be secret, without ostentation: zealous, without doubting, to obtaine briete, with- out much babling; and constant, without inter- mission, chap. 1. 43.

Q. How many reasons are there to proue the good- nesse of Prayer?

An. Sixe.

Q. Which be they?

An. First it is full of ioy: for in the company of God there is nothing but ioy. Secondly, God hath built an house: and appointed a day for it. Thirdly, it maketh vs like the Angels in heauen. Fourthly, it is as incense in the nostrils of God. Fifthly it doth more good then almes-deeds, for by our almes we help but few, but by prayer we may profit thousands. Sixtly, it is a victorious thing, for it ouercometh God, which ouercometh all things.

Q. When must we pray?

An. At all times.

Q. Why?

An. Because we know not when the Lord will call vs to iudgement chap. 3. 13.

Q. What is an enemy to Prayer?

An. Drawnnesse, and therefore our Saviour hath said, Watch and pray.

Q. How must our minds be disposed when we pray?

An. We must be in charity with all.

Q. What may encourage vs to pray?

An. The faithfull promise of the Lord that he will heare vs. Ake and ye shall haue, knocke and it shall be opened vnto you.

Q. How was prayer effectuall in Christ?

An. By prayer he wrought some of his miracles as appeareth, chap. 9. 17.

Q. What is a miracle?

An. An act exceeding the course of nature.

Q. Why was it requisite that God should worke miracles?

An. To proue himselfe both God and man and consequently, the true Messiah and Saviour of the world.

Q. To saue how many wayes may it be vnder- stood?

An. Two manner of wayes: first in preferring and giuing temporall blessings to all: and secondly, in redeeming of some, by giuing eternall happi- nesse to the elect.

Q. What are the miracles of Christ?

An. Giuing sight to the blind, strength to the lame, health to the sicke walking vpon the waters and raising of the dead &c.

Q. In this respect what is Christ called?

An. A Physician.

Q. How doth he differ from other Physicians?

An. He wrought by his owne power, and look- ed not for reward, and he scorned not to handle and touch his sicke patients, notwithstanding the contagion of their diseases.

Doctrin out of the Gospel after

L V K E.

Question,

What was Luke?

An. A Physician of Antioch and a com- panion with Paul in his travels.

Q. Did he write the Gospel as an eye-witnesse of the same?

An. No: but as he had heard from Paul and others.

Q. What

Q. What are the points from whence we must derive our argumentation in this Gospel?

A. The preaching of Christ, the slanders which he suffered for the same, his apprehension, and examination.

Q. When began Christ to preach?

A. At twelve yeares old. when his Parents found him disputing with the Doctors in the Temple. chap. 4. 45.

Q. How shall we know a Preacher?

A. By his fruits.

Q. What be they?

A. His doctrine if it be of God, and his conversation if it be according to his doctrine.

Q. How many things are required in a Preacher?

A. Six things to teach to exhort, to pray, to praise to reprove, and to encourage.

Q. What is it to teach?

A. To declare the true meaning of the Scriptures.

Q. What is it to exhort?

A. To remember the hearers of the word what they have heard, and to be serious with them, not to forget that which they have learned, but to bring forth fruit of good life.

Q. What are the fruits of a good life?

A. Deeds of charity, done to the honour of God, and good of our Neighbour.

Q. To what end are they available?

A. To shew how near or how far off we are from Christ: for he that finds by the disposition of his heart, that he witheth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: Whereas contrariwise, he that seeth not the heart of charity in heart, may thinke assuredly God is farre from him.

Q. Are we justified then by works?

A. Yes, before men, but by faith before God.

Q. What is it to pray?

A. To desire of God to open the heares of the hearers, that they may be edified by their hearing.

Q. What is it to praise?

A. To give God thanks for them, when they are seen to profit.

Q. What is it to reprove?

A. To censure against their sins, laying before them the iudgements of God.

Q. What is it to encourage?

A. To give boldnesse to the penitent, assuring them of mercy.

Q. What is required in the hearer?

A. Five things: first, diligent attention, not to have their mindes carryed away in the time of preaching through vanities: secondly, meditation, to ruminare vpon such good lessons as they have heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer, for the continuance of Gods Spirit vpon their teachers: and fifthly, thanksgiving, for the light of the Gospel.

Q. After what manner doth Christ teach?

A. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.

Q. How did he teach by Parables?

A. Because the vnbelieving Iewes might heare and not vnderstand chap. 8. 10.

Q. What is a Parable?

A. A discourse containing one thing in words, and another in sense.

Q. What vices doth Christ reprove?

A. All.

Q. How doth he reprove ambition?

A. By saying to his Apostles: Hee that seemeth least among you, the same shall be great. chap. 9. 35.

Q. How pride?

A. He that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted. chap. 14. 14.

Q. How reuengel?

A. When Iames and Iohn saw the Samaritanes would not receiue Christ, they willed him to call for fire from heauen to consume them, but Christ rebuked them saying: Yee wot not of what spirit ye are: I came not to destroy, but to saue. chap. 6. 55. 56.

Q. How inconsistency or falling from the truth?

A. No man putting his hand to the plow and looking backe, is apt for the kingdome of God. chap. 9. 61.

Q. How neglecting of the Word when it is preached and not bringing forth fruits of repentance?

A. It shall be easier for Tyre and Sidon in the day of iudgement, then for such men. chap. 13. 14.

Q. How worldly carelesnesse?

A. By the Parable of the rich man, that built his barnes wide, and laid vp goods for many yeares and said to his soule: Now take thy rest: when presently God pronounced vpon him. Thou shalt die, this night thy soule is taken from thee. chap. 12. 19. 20.

Q. How selfe?

A. By the example of the Ravens, and Lillies of the field, which neither scow nor reape, yet God feeds them and the Lillies are clothed with greater royaltie then Salomon chap. 12. ver. 22. 27.

Q. By what reason doth Christ confute the filly of worldly minded men?

A. By argument *a minore ad maius*. by saying: Which of you by taking thought, can add to his stature one cubite? If then ye be not able to doe the lesse, how will ye performe the greater? chap. 13. 15. 26.

Q. What must then be our care?

A. Not for traua of this world: but to lay vp treasure in heauen where neither theefe approacheth nor rust can corrupt. chap. 12. 11.

Q. How reproveth Christ rash iudgements as when wee condemne such vpon whom God euermore his iudgements, to bee graces sinners then wee our selues are.

A. By telling vs that except wee repent, wee shall all likewise perish. chap. 13. 1.

Q. Why?

A. Because whosoever hath deferred worst we list God should enter into iudgement with vs) hane deferred as bad as they.

Quest. How doth he reprove the trust in our owne merits?

A. By saying that when we haue done all that we can, we are still vnprofitable seruants, because we can doe nothing, but that which is our duty to doe. chap. 7. 10.

Q. Whom doth Christ pronounce blessed?

A. The peace-maker, the poore in spirit, the sorrowfull, for they shall reioyce: the persecuted, for great shall their reward be in heauen. Mat. 5.

Q. Whom doth he pronounce cursed?

A. Not in honour, for them Pharaoh, had been blessed.

blessed: nor in wis, for then Achitophel had bene blessed: nor in wealth, for then Ahab had bene blessed: but in the feare of the Lord.

Q. How is his feare profound?

Ans. By having a care to the Commandements.
Q. Wherein consisteth the performance of the Commandements?

Ans. Not onely in bridling the hands, but in restraining the affections of the heart; as it is not enough to refrain from the shedding of blood, but from the thought thereof.

Q. How doth Christ threaten the cruell?

Ans. Hee char in anger calls his brother foolle, shall be in danger of hell fire, Mat. 5. 21.

Q. To what shall reckoning will be call the lascivious?

Ans. Whosoever looketh on a woman to lust after her, hath already committed adultery already with her in his heart, Mat. 5. 28.

Q. Is it lawfull for a man to put away his wife?

Ans. No except he be for fornication, Mat. 5. 31.

Q. What oath may we use to our private controversies?

Ans. Yea, yea; and nay, nay; for whatsoever is more then that cometh of euill.

Q. By what may we swear?

Ans. Neither by Heavens, for it is the throne of God: nor by Earth, because it is his footstool.

Q. May we not swear at all?

Ans. Yea before a Magistrate, for the confirmation of the truth; and not otherwise.

Q. What is an oath?

Ans. A calling of God to witness, that what we swear is true, or to be reneged on vs if we lye.

Q. May we which are humane creatures be reneged one upon another?

Ans. No.

Q. Why?

Ans. Because Christ hath said; Bless them that curse you: do good to them that hate you, Mat. 5. 38.

Q. By what reason doth Christ bind vs hereunto?

Ans. By an argument taken from the nature of God, who is gracious and loving vnto mankind: as he maketh the Sunne to rise, and the raine to fall vpon the iust and vniust Mat. 5. 45.

Q. What is it?

Ans. Not any man; for he that saith he hath no sinne, is a lyer and there is no truth in him.

Q. How many sorts of sinners are there?

Ans. Three.

Q. Which be they?

Ans. The first are such as are of a reprobate sence, neither fearing God nor man, as Balaam, Iudas, &c. The second are such as before God are very impious, yet to themselves, and the world, seeme righteous, and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the world are sinners but because they acknowledge their finnes and are displeased with themselves for the same, praying vnto God for his grace, therefore are of him reputed righteous as Mary Magdalen, Zachues, and the Theefe vpon the crosse.

Q. What is a speciall note, to know a repentant sinner?

Ans. Vnfeignedly that when the Lord cometh, we be not found vnprofitable seruants.

Q. Who are called profitable seruants?

Ans. Such as with care performe the will of

their Master.

Q. Who are called vnprofitable seruants?

Ans. First, such as are Magistrates and abuse their authority, to the hurt of such as are vnder them; Secondly, such as are vnder the degree of subiects, and negle& their calling; or deprave it by their wicked practices. Thirdly, rich men that helpe not the necessities of the poore. Fourthly, the wise and learned, that suffer the ignorant to goe astray for want of their good counsell and instruction.

Q. For all those good instructions which Christ gave vnto the lawes how did they reward him?

Ans. With slander and reproach saying, that he did blaspheme and cast forth Devils by the power of Belzebub the Prince of Devils chap. 3. 22, and 11. 15.

Q. What is blasphemy?

Ans. To detract from the power of the holy Ghost.

Q. Was it sufficient to alay the malice of the Jewes, to say Christ was a blasphemer?

Ans. No: the condition of enuious men is such, as when they haue done what displease they can in words, they practise deeds for the overthrow of them they hate.

Q. How did they practise Christ his death?

Ans. By hyring Iudas to betray him vnto them.

Q. What do we learne by this that among the twelve one was a Traytor?

Ans. That euen among the smallest number of Gods elect, there the Diuell hath his instruments.

Q. For what did Iudas betray his Master?

Ans. For money, as many doeth their soules, chap. 3. 16.

Q. What was the last memorable thing that Christ did before his betraying?

Ans. The institution of the Sacrament of his body and blood.

Q. Of how many things doth this Sacrament consist?

Ans. Of two.

Q. Which be they?

Ans. The visible substance which is Bread and Wine; and the inuisible grace, which is redemption by his death, to all that receive this Sacrament worthily.

Q. How many things are required for the worthy receiving?

Ans. Four.

Q. Which be they?

Ans. Knowledge to discern a difference betwixt this holy ordinance and other ceremonies. Faith to beleue that Christ died for vs. Repentance to be sorry for our finnes. And Charity, to forgive our brethren.

Q. Is it not enough then to remember Christ by meditation, reading and hearing?

Ans. No: except we do likewise actually receive his body and blood in the Sacrament of the Supper.

Q. What two things did Christ use in offering his body vpon the Crosse?

Ans. Breaking of his body, and drawing forth of his blood.

Q. What must our breaking be?

Ans. A contrition of heart for our finnes, and breaking of bread in the way of charity.

Q. What

Qu. Whymust our parting forth be?

An. Teares of repentance, and teares of compassion.

Qu. How do we receive Christ in the Sacrament?

An. Spiritually.

Qu. What place must he prepared for him?

An. An upper room in the bosome, an inward room in the heart, a large room to receive his returne, a faire room hung with the tapistry of righteousness. A sweet room decked with flowers of loue, a convenient room with a chimney and a bed, that is, the fire of zeale, and the bed of peace.

Qu. What must be his diet?

An. Prayer and thanksgiving.

Qu. Who his attendants?

An. Faith hope and charity.

Qu. How shall a man know whether he haue received Christ or no?

An. If he find that he doth not onely heare his Word, but brings forth the fruit of good doctrine: and therefore a good Christian is compared to a tree.

Qu. Why?

An. Because he hath a roote which is Hope, a heart which is Faith, a barke which is Charity branches, which are spiritiuall vertues, green leaues, which are good words, and fruit, which is good workes.

Qu. How was Christ apprehended?

An. With bails and itaues.

Qu. How did they use him?

An. Buffeted him, and set a crowne of thornes vpon his head.

Qu. Whither did they bring him to be examined?

An. To the high Priett first, and then to Pilate, and afterward to Herod.

Qu. What were these men?

An. Chief Magistrates but very wicked.

Qu. What are godly Magistrates called?

An. Gods.

Qu. Why?

An. Because they execute the iudgement of God vpon offenders.

Qu. What was one bad worse of a Magistrate in Pilate?

An. This, that though hee knew Christ to be innocent yet because of the opinion of the people, rather then hee would purchase their displeasure, he deliuered him ouer to their will chap. 18. 35.

Qu. Vpon what occasion is the friendship of the wicked oftentimes renewed?

An. Vpon the disgrace and downefall of the godly, as appears by Herod and Pilate, who haue beene long enemies, were now reconciled together, vpon the apprehension of Christ.

The doctrine out of the Gospell after SAINT JOHN.

Question.

What was John?

An. An Apostle and the entirely beloved of Christ chap. 13. 23.

Qu. How did he write the Gospell?

An. As both an eye-witnesse, and an eare-witnesse of that which Christ had said and done,

Qu. What follows in this place to be handled?

An. These foure branches, the comition of Christ, his execution, resurrection, ascension.

Qu. Were not the Jewes iustified with the imprisonment of Christ?

An. No: they sought likewise to put him to death.

Qu. Why did they pursue him with such hatred, hauing done so many good deeds among them?

An. Vpon the same reason, that vice pursues vertue, iniquity godlinesse, false-hood truth, and darknesse light.

Qu. How were they blinded?

An. By rage and their owne affections.

Qu. What are the afflictions?

An. Like whistle-windes when they haue once got the upper hand ouer reason, as appeareth by the Jewes, that would heare nothing, but tried, crucified in crucifie him chap. 19. 1.

Qu. What did they doell against him?

An. That hee did seduce the people, blasphemy, was not Cæsars friend, and worse then Barrabas a Theefe.

Qu. How did they say he seduced the people?

An. By false doctrine, in attributing righteousness by the Law chap. 5. 34.

Qu. How blasphemy?

An. In calling himselfe the Sonne of God chap. 10. 33.

Qu. How not to be Cæsars friend?

An. In making himselfe a King chap. 18. 7.

Qu. How worse then Barrabas?

An. In that they thought a blasphemer worse then a theefe.

Qu. What kind of these was thirst?

An. One that by insurrection sought to rob the peoples hearts of obedience, which is a kinde of spirituall thirst.

Qu. How many kinds of these be there?

An. Three.

Qu. Which be they?

An. First, such as corrupt the mindes of others, by their leade examples, hypocrites slanderers, and detractors of good mens vertue. Secondly, such as teach lies, whereby the soules of the hearers are robbed of eternall blisse. Thirdly, such as attribute vnto themselves the benefit of health wealth or liberty and so deprive God of his glory.

Quest. How many kindes of corporall whornes are there?

An. Two.

Qu. Which be they?

An. Domestickall and forraigne.

Qu. Whom call ye domestickall whornes?

An. All such as put loue from their Masters Parents, Husbands, Wives or friends, or negligently suffer them to incur any losse or detriment, which they might preuent.

Qu. Whom call ye forraigne whornes?

An. All such as rob their neighbours, either by false weights and measures, by false waies, or subtil practises: all Lawyers that make good causes bad, or bad good: all debtors that neuer think to pay, and all creditors that triumph ouer the bodies of their poore debtors by imprisonment, or any other kinde of oppression.

Qu. How did Christ confute the objection of Iudas Iscariot?

An. First, by saying he was the way the truth, and the faithfull shepheard, and therefore did

not seduce the people, chap. 14. 6. and 10. 11.

Q^a. How secondly?

An. By saying what hee did hee did by the inspiration of the holy Ghost, and power of God the Father, and therefore did not blaspheme, chap. 5. 1. and 10. 10.

Q^a. How thirdly?

An. By speaking openly, that what was due to Caesar, ought to be given unto Caesar, and therefore was not enemy to Caesar.

Q^a. How fourthly?

An. By shewing he came to enrich them with all the treasure of happy life, and therefore was no theefe, like Barabas, chap. 4. 18. and 7. 18.

Q^a. Were they not satisfied with this?

An. Not, not though Pilate, the chiefe Magistrate, before whom hee was indicted, did certifie them from the iudgement seate, that hee found no fault in him, chap. 18. 18.

Q^a. Why did not then Pilate set him free?

An. Because he respected more the displeasure of the people, then the discharge of his owne conscience, wherein hee shewed himselfe a bad Magistrate.

Q^a. What are the true marks of a good Magistrate?

An. Wisdome valour, impartiality, not to bee humorous, nor to be contentious, nor cruell.

Q^a. When is he wise?

An. When he discerneth rightly between falsehood and truth.

Q^a. When valiant?

An. When hee fears not to execute the tenor of the Law.

Q^a. When impartiall?

An. When hee neither respecteth the rich for their authority, nor disdaines the poore for their baseness and inferiority.

Q^a. When is he without humor?

An. When he executeth iustice for the love of vertue and not for hate, enuie, or a malicious stomache against the party called in question.

Q^a. When is he not contentious?

An. When he doth not buy or sell iustice for reward or bribes.

Q^a. What is iniustice?

An. The disorder of life with-holding from men the iust measure of their deserts.

Q^a. When is a Magistrate cruell?

An. When hee is wholly set vpon severity, without any thought of pity or compassion.

Q^a. Was Pilate altogether without compassion when he gave iudgement vpon Christ?

An. No: he had a kinde of compassion but it was counterfeit, and therefore though he would wash his hands neuer so often, hee cannot cleare himselfe from the guilt of innocent blood.

Q^a. How many sorts of cruelty are there.

An. Three.

Q^a. Which be they?

An. The first is of such as procure it, who nevertheless will not execute it themselves, and this was the cruelty of the Iewes. The second is such as denie not themselves to be cruel but when the sword is put into their hands, or the meanes given vnto them. doe not spare forthwith to execute it with all inhumanity and brutishnesse of heart: and this is the cruelty of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or

tribulation, whom they both ought and might save, and helpe if they would, and such was the cruelty of Pilate and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Q^a. How many wayes may we helpe the distressed?

An. Four manner of wayes.

Q^a. Which be they?

An. Either in person, when we travell and labour for their deliuerance, or with our goods, in relieving their wants, or with our counsell to direct them, or with our power quite to deliuer them.

Q^a. Had Christ any such friends?

An. No: nor did hee neede them, because he could haue deliuered himselfe if it had pleased him.

Q^a. Where were his Apostles?

An. Fled from him.

Q^a. Peter boasted he would die for him, and did hee do so for sake him in his extremity?

An. He did not only for sake him, but he flatly forswore he knew him.

Q^a. How oft?

An. Three times the same night that Christ was apprehended, chap. 18.

Q^a. What leaue we by this?

An. The inconstancy of flesh and blood, and sicknesse of worldly friends.

Q^a. What became of Iudas that betrayed him?

An. As of a pernicious traitor.

Q^a. How was that?

An. He hanged himselfe.

Q^a. Who gave him that iudgement?

An. His owne guilty conscience.

Q^a. How many offices of torment, doth a guilty conscience include?

An. Four.

Q^a. Which be they?

An. Of accuser, a tutor, a Iudge, and an Executioner.

Q^a. How of an Accuser?

An. In laying our finnes to our charge, Rom. 2. 15.

Q^a. How of a Tutor?

An. By giving in evidence against vs.

Q^a. How of a Iudge?

An. In condemning vs.

Q^a. How of an Executioner?

An. By inflicting a deserved punishment.

Q^a. What is it to haue a guilty conscience?

An. To liue in a continuall torment and hell of minde.

Q^a. What was the manner of Christ his execution?

An. The death of the Crosse.

Q^a. What extremity did hee suffer before he was nailed vpon the Crosse?

An. He swe at water and blood, was saltly acused, buffeted, spitt vpon, scourged, reuled, crowned with thornes and his garments parted before his face.

Q^a. What extremity did hee endure vpon the Crosse?

An. His hands and feet were nailed, his side pierced with a speare, he dranke vinegar and gall, was forsaken of God, and reiected of the world.

Q^a. For whom did hee suffer all these torments?

An. Not for any offence of his, for he was immaculate, but for our finnes which were infinite.

Q^a. To what end did hee suffer them.

An. To

An. To the satisfaction of the Justice of God, and the redemption of our soules.

Q. What learn we by this?

An. His obedience to God the Father, and his love towards vs.

Q. Wherein appeared his obedience towards God?

An. In two things.

Q. Which be they?

An. In performing all that God had commanded which is called a usuall obedience, and in patient bearing all that was imposed vpon him, which is called paine.

Q. Wherein appeared his love towards vs?

An. In giuing his life for vs; when we were yet his enemies.

Q. What is life?

An. The power and vigor of the soule, expressed by the instrument of the body.

Q. What are the opinions of Atheists touching life?

An. Some thinke, because a man liueth no longer then he breatheth, that the life of men is nothing but a puffe of winde. Some againe, because the losse of much blood bringeth the losse of life, therefore they esteeme the life to be nothing else but blood. And other some, because in death they perceiue no difference betwene men and beastes, therefore they hold our liues to be as the liues of brute beastes vanishing without immortality of soule: but all these opinions are corrupt and lewd.

Q. Why so?

An. Because they are grounded onely vpon the corporall senses.

Q. How do you proue the soule to be immortal?

An. Because it is the Image of God, which is a spirit and eternall: for there must alwayes be an agreement betwixt the Image, and the thing whereof it is an Image.

Q. What part of Christ did suffer death?

An. His humanity.

Q. Of what doth his humanity consist?

An. Of body and soule. like vnto ours, sin onely excepted.

Q. Did his soule suffer death?

An. It did.

Q. Why then the soule is not immortal?

An. There bee two kindes of death. one corporall, which is a dissolution of the soule from the body: another spirituall, which is a separation of the soule from the presence of God. And in this sense it said, that Christ his soule did die: in so much, as for a while it was excluded from the presence of God.

Q. What part of Christ did not suffer.

An. His Deitie, by which he did overcome death.

Q. How did his victory ouer death appeare?

An. By his Resurrection.

Q. When was this?

An. Vpon the third day.

Q. What benefits haue we by his resurrection?

An. The assurance of the immortality both of soule and body: and that sinne, death, nor hell shall haue any power ouer vs, so long as wee beleeue in him.

Q. How proue you that?

An. By his owne words, I am the resurrection and the life, hee that beleeueth in me, though he

were dead yet he shall liue. chap. x. v. 25. And againe, hee that beleeueth in the Sonne, hath life euerslasting; and hee that beleeueth not in the Sonne, shall not see life, but the wrath of God abideth in him. chap. x. v. 36.

Q. What kinde of people held opinion that there was no resurrection?

An. The Sadducees, and therefore they tempted Christ with the question of the Woman that had seauen husbands, whose wife she should be at the day of the resurrection.

Q. How did Christ answer that question?

An. By saying, that in the Kingdome of Heauen they neither marry, nor are married, but are as the Angels of God.

Q. What are they called that amongst vs deny the resurrection?

An. Atheists.

Q. How many sort of Atheists are there?

An. Two.

Q. Which be they?

A. The one that perswade themselves, the soule is mortal as well as the body; the other, that albeit they haue some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sinne after this life.

Q. How doth the Scripture assure the first?

An. By saying, that whosoever beleeueth in Christ, shall not perishe, but haue eternall life, chap. i. v. 2.

Q. How the second?

An. By the words that God shall say to the wicked at the day of iudgement, Depart from me, ye cursed, into euerslasting fire, which is prepared for the Deuill and his Angels, Mat. xxv. 41.

Q. How many sort of Angels be there?

An. Two: good and bad.

Q. Of what substance are good Angels?

An. Not of the nature and Essence of God nor immortal of themselves: but haue their immortality from God who both giues it vnto them, and preserues them in it, and could take it from them if he would.

Q. What difference is there betwixt the spirits of men and Angels?

A. The spirits of men are ioyned vnto bodies, the spirits of Angels are not.

Q. Are not the spirits of men celestiall?

A. Yes not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.

Q. What difference is there betwixt soule and spirit?

An. A soule is common to all men liuing, as well Infidels as others: but spirit is properly in those that are regenerate and born anew, by faith and the holy Ghost.

Q. To whom did Christ first appeare after his resurrection?

An. To Mary Magdalen, and afterward three seuerall times to his Apostles.

Q. How long was he vpon the earth after his resurrection?

An. Forty dayes, and then he was taken vp on high, and a cloud receiued him. Acts i. v. 9.

Q. Where was Christ when he was taken vp?

An. Vpon mount Oliuet.

ACTES.

Question.

After that Christ ascended into heauen, whom did hee leave on the Earth for the building up of his Church?

An. His cleauen Apostles.

Qn. How did he strengthen them?

An. By sending the holy Ghost vnto them, chap. 1.4.

Quest. In what likenesse did the holy Ghost appeare?

An. In the likenesse of fiery tongues, chap. 2.3.

Qn. With what did it endue them?

An. With the knowledge of languages.

Qn. To what end?

An. That they might preach to all nations.

Qn. What was their office?

An. Yes.

Qn. Who enuoyed them therunto?

An. Christ chap. 1.3.

Qn. Upon how many points did their office consist?

An. Of two.

Qn. Which be they?

An. To baptize and to instruct.

Qn. How did they baptize?

An. In the name of the Father, of the Sonne and of the holy Ghost.

Qn. How did they instruct?

An. Two manner of wayes.

Qn. Which be they?

An. By testifying the death resurrection, and ascension of Christ: and teaching of faith, repentance, and good works chap. 1.23.24.15.28.

Qn. What power had they giuen them to confirme their doctrine?

An. The power of working miracles, as making the lame to goe, healing the sicke, and raising the dead chap. 3.5 and 9.14.40.

Qn. Who stood against them?

An. The practise of the Diuells.

Qn. Who defended them?

An. The providence of God.

Qn. How did the diuill practise against them?

An. By raising vp conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Qn. To what purpose and end did the Diuill doe this?

An. To overthrow or at least to stop the course of their preaching if it had bene possible.

How did God defend and preserve them?

An. He revealed the conspiracies against them, chap. 9.24. He pacified the tumults and commotions, chap. 10.17.20.41. He sent them refuge in time of persecution, chap. 14.6. He converted the hearts of their slanderers, ch. 2.17. He deliuered them out of prison ch. 5.19. He comforted them when they were beaten, chap. 7.41. & 21.1. and in death hee gaue them life, chap. 14.19.

Qn. Who conspired against them?

An. The Iewes.

Qn. How?

An. When Paul was imprisoned by them, some forty of them, or more,ooke an oath, that they

would not eate nor drinke vntill they had slaine Paul, Acts 21.12.23.

Qn. Under what colour would they excuse their wickedness?

An. Under colour to haue him brought forth to be examined, and they by the way would murder him.

Qn. How did God reucale this conspiracy?

An. Paula sitters sonne ouerheard it, and was sent to tell the Captaine of the Castle of it, chap. 23.10.11.

Qn. What did the Captaine when he heard of it?

An. Sent Paul with a power of men for his guard to Cæsarea to Felix the chiefe Gouernor.

Qn. Who raised tumults against them?

An. The Iewes, and one Demetrius a siluer smith at Ephesus.

Qn. Against which of the Apostles did Demetrius raise a tumult?

An. Against Paul, Caius, and Ariarachus, Pauls companions.

Qn. Why?

An. Because they spake against Images, by which of which he got his liuing.

Qn. What was Demetrius intent by his commotion?

An. To haue Paul and his disciples suppress.

Qn. How did God present this purpose?

An. The Towne-Clarke pacified the people, & the men were let goe, chap. 19.34.

Qn. Who was the Diuells instrument to persecute the Apostles?

An. Herod in Iudea and the vnbelieuing Iewes in Iconium, Thessalonica, and other places.

Qn. Whom did Herod persecute?

An. He killed James, and put Peter in Prison, chap. 12.1.5.

Qn. Who was Gods instrument to deliuer Peter?

An. An Angell.

Qn. How was Herod punished for his cruelty?

An. He was earene to death with women, chap. 12.21.

Qn. Whom did the vnbelieuing Iewes persecute at Iconium?

An. Paul and Barnabas.

Qn. How were they deliuered?

An. God gaue them knowledge of their dangers.

Qn. Whither went they for refuge?

An. To Listra and Derbe, Cities of Licaonia, chap. 14.6.

Qn. Who were persecuted in Thessalonica?

An. Paul and Sylas.

Qn. How escaped they?

An. Their friends sent them away by night to Berea, chap. 17.10.

Qn. Who were the Diuells instruments to slander the Apostles?

An. The Iewes.

Qn. Where?

An. At Ierusalem.

Qn. In what manner?

An. By saying (when they spake all manner of languages) that they were drunke with new wine, chap. 7.11.

Quest. How did God make them repent their slander?

An. By touching them with remorse of conscience.

Qn. Who were the Diuells instruments to imprison the Apostles?

An. King

An. King Herod, the Jewes, and the Romanes Subtinue.

Q. Who was Gods instrument to deliver them?

An. An Angell and such men as hee raised to be their friends chap. 5. 19.

Q. How did God comfort the Apostles when they were beaten?

An. By speaking vnto them in visions. ch. 23. 11.

Q. To which of them did hee give life in death?

An. To Paul.

Q. In what manner?

An. When Paul was stoned by the men of Lystra, and carried out of the City for dead, God raised him vp againe, euen in the middell of the Disciples that stood about him, chapter 24. verse 29. 10.

Q. What haerue we by the sequel of this discourse?

An. That God by simple men in spite of all tyranny replenished the whole world with the sound of the Gospell.

Q. But Paul as we read in the eight Chapter, persecuted the Church, and consented to the death of Stephen, how can he then be an Apostle?

An. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher, so that amongst all the Apostles none were more zealous, nor added more soules to the Church then he did.

Q. How doth that appeare?

An. By his painefull travell through many Countreys, his stripes, imprisonment, stoning, danger by Land and Sea, which he joyfully suffered for the love of Christ Iesus.

Q. Why did God suffer his chosen servants to be so unreasonably handled of the world?

An. For three reasons.

Q. Which be they?

An. That hee himselfe might be the more glorified by their deliniance, their enemies more iustly condemned, and his servants more worthy of their reward in heauen.

Q. As they were paid off to each, were the people as ready to follow their doctrine?

An. Many were of those whose hearts were prepared for that calling, but otherwise they that were not refused.

Q. It appeareth then that faith is the onely gift of God?

An. It is and increaseth in vs by hearing of his word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of Saint Paul, chapter 16. 14.

Q. What strange conversions were there made by the Apostles?

An. The conversion of the Ethiopian Eunuch, of Cornelius, of Beasas and Paula Tylor.

Q. Why did the conversion of these men seeme more strange then the rest?

An. Because in the eye of the world, both for their calling and quality they seemed more unlikely to be converted then any other.

Q. How?

An. The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 17. Cornelius a soule diyer, whose sterne profession might seeme to harden his heart against the first impression of Christian faith chap. 10. 25. Elymas a Coniurer and one that practised with the Diuell, and the Tylor a

forward minister to execute the cruelty of such a persecuted Christ and his Church.

Q. How did the converted stee themselves afterward to be Christians?

An. By their workes.

Q. What be they?

An. The Eunuch planted the Gospell in Ethiopia, Cornelius vsed much prayer and almes-deeds, and the Tylor dressed the wounds of Paul and Syllas and refreshed them with meere.

Q. It is not then enough for vs to be Christian in name, but we must also be so in nature.

An. True for otherwise wee shall be sure to vndergo the wrath of God.

Q. By what example?

An. By the example of Ananias and saphira, and of Eutichus.

Q. What were their faults?

An. In that whereas it was recommended amongst them, to employ all their goods to the benefit of their brethren, they kept back a part to their owne private vse.

Q. How were they punished?

An. With sudden death chap. 5. 11. 26.

Q. If God bestowed such severity vpon them in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that will bestow nothing, nor not so much as to superfluity of their riches to the relieving of their distressed brethren.

An. Not onely death of body in this World, but destruction of soule and body, in the World to come, vntlesse they amend.

Q. Wherein did Eutichus offend?

An. Being of the congregation of the faithfull, as he sat with others to heare Paul preach, neglected his doctrine as in many sermons with vs we may see the like) and fell into a sleepe.

Q. How did God punish him?

An. He made him an example to the whole assembly, by suffering him to fall from the chird loft so that he lay for dead, till Paul renewed him.

Q. But our Christians sit low, and in their power, and therefore need feare no such danger?

An. True, they need not feare falling to the ground, but they may sit in dread of a greater fall.

Q. What is that?

An. From the top of heauen to the bottome of hell, it when they should heare the word of God, they suffer sleepe to stop their eares.

Saint PAULS Epistle to the Romanes.

Question.

What was the cause that the Apostle writ Epistles?

An. The variety of Nations whom they had converted with whom they could not alwayes in person be conuersant, and therefore they sent their minds vnto them in writing.

Q. To what end?

An. To cherish their young faith, which otherwise like a greene tree that hath not taken deepe root might be shaken with contentions and error.

Q. Was there any such thing in Rome, at such time as he sent this Epistle shipt?

An. Yes.

Q. What was it?

E 3

An. The

An. The Jewes began to despise the Gentiles, and the Gentiles the Jewes.

Q. Wherefore did the Jewes despise the Gentiles?

An. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jewes?

An. They thought them more unworthy of Gods favour through Christ, because they had refused him for their Messias, to whom surely he was sent.

Q. How did Paul take up this controversy?

An. By proving them both guilty of monstrous sinnes, and therefore vniuert either to reprove on the other.

Q. What doth he proue the Gentiles guilty?

An. Of Idolatry: for though they had not the Law written, yet by the frame of Heauen and Earth, they could not but know there was an omnipotent God; and therefore they ought not to have worshipped idols chap. 1. 20.

Q. What doth he hold the Jewes guilty of?

An. Of Presumption: in thinking they could be iustified by the Law: so that neither in the Law, nor out of the Law, that is, before the Law was given, can there be any righteousness.

Q. What then must they depend upon for their iustification?

An. Onely faith in Christ Iesus, who hath performed the Law for them; for to heare the Law was no cause of iustification, but to performe the Law, which none was able to doe, but onely the Sonne of God chap. 2. 13. & 1. 10. 11.

Q. How doth Paul distinguish the Law?

An. Into the Law of the letter, and the Law of Faith.

Q. What doth the Law of the Letter?

An. Shew vs what sin is, but not purge vs from sinne.

Q. What is the Law of Faith?

An. Righteousnesse obtained without the Law.

Q. How praueth he this?

An. By the example of Abraham, who was iustified by faith, before he was circumcised; that hee might not thinke circumcision the cause of his iustification chap. 4. 10.

Q. How then doth he shew the Jew and Gentile to agree in one?

An. By shewing them, that both the circumcised, and the vncircumcised shall be saved, if they beleeue.

Q. What doth beleeue bring?

An. Peace of conscience towards God through our Lord Iesus Christ, chap. 5. 1.

Q. What doth peace of conscience bring?

An. Joy in tribulation.

Q. What tribulation?

An. Patience.

Q. What Patience?

An. Experience.

Q. What experience?

An. Hope that will not deceiue vs.

Q. How is our hope made vnderstandable?

An. By the Loue of God.

Q. Wherein?

An. In that when we were yet his enemies, he gaue his onely begotten Sonne to death.

Q. How became we Gods enemies?

An. By the sinne of Adam.

Q. Whether was greater, the condemnation that

came through his sinne of Adam, or the iustification that came through the righteousnesse of Christ?

An. This iustification that came by the righteousness of Christ.

Q. Why?

An. Because by one sinne onely came damnation: but Christ by righteousness hath forgiven many sinnes; that is, not onely the sinnes of Adam, whereof wee were guilty, but many other sinnes of our owne, which wee haue since committed.

Q. What brought vs to the knowledge of sinne?

An. The Law: for we had not knowne lust, if the Law had not said, Thou shalt not lust.

Q. Then the more sinne is manifested, the more grace abounds.

An. It doth.

Q. May we therefore sin, that grace may abound?

An. God forbid.

Q. Why not?

An. Because when in Baptisme wee are made partakers of grace, we die to sinne, and rise againe to newnesse of life, chap. 6. 4.

Q. What is it to die to sin?

An. To abolish the workes of the flesh.

Q. What is it to rise to newnesse of life?

An. To follow the workes of the spirit.

Q. What callen the workes of the spirit?

An. Faith, Charitie, Peace, Concord, Mercy, Loue, &c.

Q. What callen the workes of the flesh?

An. Pride, Envy, Sloath, Gluttony, Vncharitie, beneficence, &c.

Q. How are they rewarded?

An. With death, for the reward of sin is death, chap. 6. 11.

Q. How are the workes of the spirit rewarded?

An. With eternall life, chap. 6. 11.

Q. Are we all subiect to death by the Law?

An. We are.

Q. How then can the cause be good, which is vaine if of much ill?

An. Yet the Law is holy and good, and ordained to giue vs life, but that sinne working in vs, alters the property of the Law, so that in stead of life we find death chap. 7. 10.

Q. How shall we auoid this danger?

An. By liuing after the spirit.

Q. Who are they that liue after the spirit?

An. Such as God in his foreknowledge hath predestinated thereunto chap. 8. 30.

Q. Are all men predestinated to be saved?

An. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared for glory chap. 9. 13.

Q. Is God then the cause of any mans condemnation?

An. No, but sinne which reigneth in man.

Q. What are they called which are ordained to be saved?

An. The children of God.

Q. How are we made the children of God?

An. Three manner of ways.

Q. Which be they?

An. By Election, Creation, and Adoption.

Q. Why are these blessings bestowed upon vs?

An. Not for any desert of ours, but through the mere mercy and loue of God.

Q. What recompence doth he require of vs for them?

An. Nothing.

An. Nothing but Ioue.

Qu. How is our Ioue shewnt?

An. If we suffer neither tribulation perfection, famine nakednes, perill, nor sword to separate vs from Christ.

Qu. When are we separated from Christ?

An. When we doe or consent to do any thing contrary to his will.

Qu. Why must we endure any extremity rather then reuile from God?

An. Because the afflictions of this life are not worthy of the glory which shall be shewnt vnto vs in the life to come. chap. 8. 18.

Qu. Do we obtaine that glory then by works?

An. No. but by the mercy of God onely. yet workes and the good motions of the Spirit testifie to our consciences in the meane space, that such a reward is laid vp for vs.

Qu. How are we put from that glory?

An. Onely by our sinnes.

Qu. To whom was this covenant of glory made?

An. To the Iewes first and then to the Gentiles

Qu. How did the Iewes lose it?

An. By thinking to become righteous by the Law.

Qu. How did the Gentiles obtaine it?

An. By beleeuing in Christ so soone as they heard of his name. chap. 9. 17.

Qu. Why could not the Iewes be righteous by the Law?

An. Because they could not fulfill the Law.

Qu. Are the Gentiles then righteous by fulfilling the Law?

An. They are.

Qu. How do they fulfill the Law?

An. Not in themselves. but in the worke of Christ, who hath fulfilled it for them, and for all others that beleue in him, so that his righteousness is become theirs. chap. 10. 4. 6.

Qu. Are all the Iewes reuiled?

An. No: God hath reserved a remnant to be saved chap. 9. 17.

Qu. Are the Gentiles accepted?

An. No. but onely such as do heare the word and beleue.

Qu. But some haue not heard the word, therefore they shall be excused?

An. Not so: the sound thereof is gone throug the earth, therefore none can plead ignorance chap. 10. 18.

Qu. Because we are Gentiles and accepted by our beleife in the place of unbelieuing Iewes, ought we to despise them in respect of our saluati?

An. No.

Qu. Why?

An. Because we are not so accepted, but we may be reiectet; nor they so reiectet but they may be receiued: for if God grafed vs into the true vine, which were but wilde branches: much more may he graffe the Iewes, which were true branches, into the true stocke againe. chap. 11. 17.

Qu. Why doth Saint Paul urge this similitude?

An. To shew vs the contention betwene the Iewes and the Gentiles, that neither should despise other, because they were alike in beleife and vnbelleife.

Qu. After the deciding of this contromersie, and certaine principall points of religion (as Faith and Iustificati) declared, wherein doth Paul shew vs ought to strue to excell one another?

An. In vniuy and vprightnesse of life.

Qu. How is that to be performed?

An. By offering vp our selues a liuely sacrifice vnto God.

Qu. What is a liuely sacrifice?

An. To put off the worke of darknesse, and put on the armour of light.

Qu. How must we cast off the worke of darknesse?

An. By conforming our selues after the will of God and not after the fashion of the world. chap. 13. 1.

Qu. What are the workes of darknesse?

An. To imbrace pride rather then humility. lust rather then chastity, hate rather then loue, rebellion rather then obedience, gluttony rather then abstinence &c.

Qu. What is the armour of light?

An. To dispose our minds after the contrary.

Qu. It seemes then by being commanded to sacrifice our selues, that every Christian is a Priest?

An. True, we are.

Qu. How are we consecrated?

An. Not by the infusion of oyle, but by the inspiration of the holy Spirit.

Qu. When?

An. At our Baptisme.

Qu. Doe all Christians serue in the office of Priesthood?

An. No.

Qu. Why?

An. Because their sacrifice is not such as it should be.

Qu. How comes that to pass?

An. By reason they preferre not sorrow before ioy death before life, rebuke before honour, enemies before friends, for the loue of Christ, and as he in his life did for our example.

To whom is it giuen to do those things?

An. To all. but not after a like measure.

Qu. What must they doe that haue priuiledge of grace aboue others.

An. Not boast of it but helpe to furnish them that want. chap. 11. 1.

Qu. By what example are we taught so to doe?

An. By the example of the members of a mans body: for as when the foote is offended, the rest of the members, as the eye, hand and tongue straight minister vnto it, so ought it to be in the members of Christ his body: when our sinnes, the rest must relieue it.

Qu. Who is the head of the mysticall body?

An. Christ.

Qu. Who are the eyes?

An. His Preachers.

Qu. Who are the eares?

An. Hearers of the Word.

Qu. Who are the Hands?

An. The Magistrates.

Qu. Who are the Feet?

An. The Subiects.

Qu. What is the duty of a Preacher?

An. To teach with sincerity.

Qu. What is the duty of an Hearer?

An. To attend with reuerence.

Qu. What is the duty of the Magistrate?

An. To rule with iustice.

Qu. What is the duty of a Subiect?

An. To obey with loue.

Qu. What are the sinnes that binde a befe in one of the mysticall bodyes together?

¶ 4

An. Compassion

An. Compassion and brotherly love.

Q. What is compassion?

An. A suffering with our Christian brethren, or a like feeling of the heart that we shew to them as if it were hapned to our selves.

Q. What duty is produced?

An. A distributing to their necessities: as comfort to them that erre, comfort to all them that mourne, and food to them that hunger. clothing to them that are naked and harbour to them that are harbourlesse, chap. 13. verse 15. 17.

Q. How are these virtues performed in vs?

An. By continuance in prayer.

Q. What vices are contrary to compassion?

An. Hate, revenge, arrogancy, and like love.

Q. Why must we not hate?

An. Because God hath commanded love, chap.

13. v. 4.

Q. Why must we not revenge?

An. Because revenge is the Lords, chap. 1. v. 5.

Q. Why must we not be arrogant and high minded?

An. Because wee are all of one linage, and no man hath any thing of himselfe, but what is given him of God.

Q. What is self love?

An. To be wise in our owne conceits.

Q. Does our duty onely extend to the body of our Christian brether?

No. but to his mind also.

Q. How is that?

An. Wee must take heed that wee offend not his conscience, by eating of meates or obsequiation of dayes chap. 10. v. 16.

Q. When are these precepts to be put in execution?

An. Out of hand.

Q. Why?

An. Because the time of our saluation draweth neare chap. 1. v. 9.

Q. When to be left off?

An. Not till death.

Q. Why?

An. Because whether wee live or dye, wee live and dye to the Lord chap. 1. v. 8.

Q. How doth Saint Paul conclude this Epistle to the Romanes?

An. With two things.

Q. Which be they?

An. With exhortation and Prayer.

Q. What doth he exhort them unto?

An. The reading of the Scriptures, Thanksgiving, and to beware of false Prophets.

Q. Why doth he exhort them to reade the Scriptures?

An. Because whatsoever is written, is written for their and our instruction, chap. 1. v. 4.

Q. Why so thanksgiving?

An. Because of the mercy of God shewed unto all.

Q. Why so beware of false Prophets?

An. Because they raise divisions and opinions in the Church, contrary to the doctrine of Christ, chap. 1. v. 6.

Q. What is his prayer?

An. That wee might be filled with all loy and peace that comes by faith, and with all abundance of hope.

Q. What is hope?

An. An assured expectation of blessednesse to

come, to which Christ Iesus bring vs Amen.

Q. From whence did Paul write this Epistle?

An. From Corinth.

I CORINTHIANS.

Question.

Where was Paul when he wrote this Epistle to the Corinthians?

An. In Syria.

Q. What was the cause that moved him to write?

An. The Sects and divisions that in his absence took roote in the Church of Corinth.

Q. What were they?

An. Some follow of Paul, some of Apollos, and some of Cephas.

Q. How doth he reprove them?

An. By shewing them that Christ is one, and his Religion one: and therefore ought not to be divided. And howsoever Paul, Apollos, and Cephas, plant, it is nothing except God give the increase, chap. 1. v. 6.

Q. Whence then procedeth the knowledge of the scriptures?

An. From the Spirit of God, chap. 1. v. 12.

Q. Who is the meane?

An. The Preacher, chap. 1. v. 6.

Q. How ought he to deliver the Word?

An. Not in the enticing speech of man wisdom, but in the plaine evidence of the spirit, c. 3. v. 4.

Q. Why?

An. Because the wisdom of the world before God is foolishnesse, and that which the world accounts foolishnesse is wisdom before God, chap. 3. v. 10.

Q. What is their offence then that persuade themselves that the Gospel is not well taught, without in lesse faith with eloquence of speech.

An. They make the Crosse of Christ of none effect attributing that unto men, which belongeth to the power of God, chap. 1. v. 17.

Q. What are the inconveniences which comely controversies in religion?

An. Vice passeth away unpunished and the congregation is scandalized, chap. 1. v. 8.

Q. What be the vices Saint Paul reproveth in the Corinthians?

An. Arrogancy, inebriety, going to Law one with another and fornication.

Q. How would he have arrogancy reclaimed?

An. By humilitie: If any man amonge you seeme to be wise in this world, let him bee a fool, that he may be wise, chap. 1. v. 8.

Q. How inebriety?

An. By excommunicating the party, chap. 5. v. 5.

Q. How going to Law?

An. By clusing some one or other of their brethren to set concord betweene them without expence of time and further charge, chap. 6. v. 1.

Q. How Fornication?

An. By marriage: To avoid fornication, let every man have his wife, chap. 7. v. 1.

Q. Which doth hee most commend marriage or the single life?

An. The single life.

Q. Why?

An. Because it is most apt for the service of God.

God, by reason it is freed from cares the other is intangled with chaps. 11. 11.

Q. Doth not he likewise save them of Idolatry?

A. Yes, and of thinking the Minister a burthen to the congregation.

Q. How doth he remove the first?

A. By shewing that although they feare God in heart yet it is not lawfull for them to eat with Idolaters.

Q. Why?

A. Because in so doing, they may wound the weak consciences of others chap. 10. 11.

Q. How doth he reprove the second?

A. By shewing that hee which feedeth the flocke is worthy to eat of the milke of the flocke chap. 9. 7.

Q. By whose example doth he teach them so avoid these enormities?

A. By the example of the Jewes: who were ambitious, full of strife, despisers of the Prophets, and profaners of holy things chap. 10.

Q. Why are they taught to avoid these things?

A. Because their bodies are the temples of God and therefore they ought not to make them the temples of the diuell, by suffering themselves to be polluted with such uncleanesse chap. 3. 1.

Q. When do they avoid them?

A. When they do all things in purity of spirit and edification chap. 14. 1.

Q. What is the last ground of edification?

A. Love.

Q. How do you prove that?

A. Because he that teacheth, although he spake with the tongue of an Angell, and have not love, is like a tinkling Cymball, chap. 13. 1. He that hath faith able to remove mountains, and wants love, is nothing, verse 2. And he that giveth all he hath to the poore, and is without love profiteth nothing verse 3.

Q. Love then is necessarie in all the points of Religion?

A. It is: for he that comes to the Lords table without love, is an unworthy guest: and he that prayeth and is not in love, calleth for vengeance on himselfe.

Q. Wherein did the Corinthians abuse Prayer?

A. In not observing the custome of time.

Q. What was that?

A. To pray bare-headed chap. 11. 4.

Q. Wherein did they abuse the Lords Supper?

A. In that some came with a carnall desire to eat, and some had filled themselves before, chap. 11. 21.

Q. What was the presumption of their women?

A. They tooke upon them to teach, which is not allowable chap. 14. 24.

Q. What principle thing was to bee observed amongst the teachers?

A. Not to teach to pray in a strange tongue, by which the people could not bee edified, nor wherunto they could not say Amen, chap. 14. 16.

Q. What is the last error Paul confuted in them?

A. Their doubting of the resurrection.

Q. How doth he confute it?

A. By shewing that Christ is risen which is the first fruit of them that shall rise chap. 15.

Q. How doth he prove that Christ is risen?

A. By the testimony of the Apostles, and of others that saw him: but lest this might not be sufficient, he confirms it also by reason.

Q. How is that?

A. That vntlesse there be a resurrection, faith and preaching are both in vaine chap. 15. 14.

Q. How doth Paul conclude this Epistle?

A. With an Exhortation for the reliefe of the poore.

2. CORINTHIANS.

Question,

From whence was the second Epistle to the Corinthians writen?

A. From Philippi a Citie in Macedonia.

Q. What are the principall circumstances to bee considered?

A. Three.

Q. Which be they?

A. The cause why he writ, the persons whom he toucheth and the matter whereof he treateth.

Q. What was the cause of his writing?

A. The inflexible nature of some, that notwithstanding his former perswasions, still despised his authority.

Q. Who are the persons?

A. The false teachers, himselfe, and the Corinthians.

Q. What is the matter?

A. A confutation of his Detractors and a confirmation of his owne doctrine.

Q. How confutes he his Detractors?

A. By proving them teachers not for love, but to fill their owne bellies, and that they wereasters of other mens labours, chap. 10. 1. & 11. 20.

Q. How doth he confirme his owne doctrine?

A. Three waies.

Q. How is that?

A. First, in respect of the ground thereof, which is Christ Iesus, chap. 4. 5. Secondly, in respect of the fruit which it had brought forth in them, which was faith patience, and love, chap. 8. 7 & 9. 3. Thirdly, in respect of his owne company, whom the persecution of the world had sealed the true minister of God.

Q. How?

A. In that neither imprisonment, stripes watching, fasting, Roring danger by sea, nor danger by land could terrifie him from his proceeding in his calling chap. 6. 4. and 11. 24. to 30.

To the GALATHIANS.

Question,

What was the cause Paul writ to the Galatians?

A. Their declining from that which hee had taught them.

Q. What was that?

A. Faith in Christ Iesus.

Q. How declined they from Faith?

A. In thinking to be iustified by the works of the Law.

Q. How doth he reprove them?

A. By shewing, that as many as are of the works of the Law, are under the curse chap. 3. 10. 1

Q. How were they delivered from this curse?

A. Christ hath redeemed vs by being made

a curse for vs. chap. 1. 11.

Q. What doth he then counsell them to do?

An. To forsake the beggarly traditions of the Law as Circumcision and the observation of daies and times. chap. 2. 9. 10.

Q. What was the reason?

An. Because neither Circumcision nor vncircumcision auail any thing. but a new creature. chap. 5. 5.

Q. What is understood by a new creature?

An. One regenerated by Faith as being dead to sinne, and risen againe through Christ, to newnesse of life. chap. 3. 10. 10.

Q. How are we knowne to be regenerate?

An. If we bring forth the fruits of the Spirit.

Q. What are the fruits of the Spirit?

An. All kinds of vertuous living. chap. 5. 12.

Q. Where was Paul when he writ this Epistle?

An. At Rome.

PAVL to the EPHESIANS.

Question.

What was the estate of the Ephesians when Paul writ vnto them?

An. As it is of all those amongst whom Gods wrath hath bene sowne.

Q. How is that?

An. The good seed of Pauls doctrine was mingled with the cockle and weeds of false teachers.

Q. In such a needfull business how chance he did not rather go vnto them then write?

An. Because he was prisoner in Rome.

Q. What method doth he use in confirming the Ephesians in the faith which he had before taught them?

An. First he vseth an Admonition; then a Prayer; and last of all an exhortation.

Q. Of what doth he admonish them of?

An. Of foure things?

Q. Which be they?

An. First he shewes that they were predestinated to the calling of Christians before the foundation of the world, and therefore it was nothing that had happed vnto them by chance. chap. 1. 4. 11. Secondly, he put them in mind, that the ground of their faith is Christ Iesus. to whom all power both in Heauen and Earth was giuen and therefore they needed not to stand doubtfull of their reward. cha. 1. 20. to 22. Thirdly, he records in what estate they were before they were called.

Q. What was that?

An. That they were vnder the power of Satan, and dead through sinne; and therefore being now quickned by the spirit of Christ; the farther they were off from grace, the greater debtors they were now for the same. chap. 1. 4. 5. Fourthly, he bids them not faint, because of the persecution which they saw was laid vpon him.

Q. What reason shewes he for that?

An. Because it was to their glory. chap. 1. 11.

Q. In what respect could his persecution bee to their glory?

An. In this. that seeing him constantly endure imprisonment and death, for the truth of the Gospel, which he had preached vnto them they might assure themselves his doctrine was the word of

God; and not tradition of man.

Q. For what doth he pray to God for them?

An. For three things.

Q. Which be they?

An. First, for the strength of his holy Spirit, chap. 3. 19. Secondly, that he would giue them a faithfull heart. Exod. 17. And thirdly, to endue them with vnfained charity.

Q. How manifold is his exhortation?

An. Two-fold.

Q. As how?

An. Generall and particular.

Q. What is his generall exhortation?

An. Certaine obseruations common to all men, to walke worthy of their calling. chap. 4. 1.

Q. What is their calling?

An. Christianity.

Q. What is the end thereof?

An. Eternall life.

Q. Who hath called vs thereto?

An. God the Father, by his Sonne Christ Iesus. chap. 1. 11.

Q. By what means?

An. By two kindes of means.

Q. Which be they?

An. First, by outward means, as by afflictions and persecutions and (secondly, by inward means, as by the working of Gods word in our hearts & the wholesome admonition of his holy Spirit. chap. 4. 10.

Q. How may we walke worthy of our mission?

An. If we auoid lying, anger, their filthy speaking, and embrace humility, meeknesse, patience, charity, and vniuersity of spirit, chap. 4. 2. 3. and verse 25. 10. 11.

Q. What is humility?

An. Not to prefer our selves before others, nor to despise others in respect of our selues.

Q. What is meeknesse?

An. Not to be easily moued to anger.

Q. Is it not lawfull then to be angry with such as offend?

An. Yes, so we be not angry vnto sinne, nor let the sunne go downe vpon our wrath. chap. 4. 26.

Q. How may we be angry and sine not?

An. If we bridle our fury, as that we break not forth into any wicked and vnlawfull act.

Q. What is patience?

An. A quiet digesting of wrong, and leauing the reuenge to God.

Q. What is charity?

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Q. What calleth the vniuersity of the spirit?

An. An agreement together of Gods people in true faith and doctrine, without sect or dissension.

Q. Why ought we to walke in vniuersity of spirit?

An. Because God which hath created vs, Christ, which hath redeemed vs, and the holy Ghost which hath sanctified vs, is but one; and the means whereby we are saved, one, that is to say Faith: and therefore we ought to agree together in minde, as children of one Father, or as they are ordained all for one happy inheritance. chap. 4. 4. 5. 6.

Q. Having declared what the vertues are which Saint Paul would haue vs follow, reherse the vices which he would haue vs auoid?

An. Lying

An. Lying (as I said before) theft, anger, and filthly speaking: and our of the fifth chapter, concupiscence, fornication, drunkenness, false doctrine, foolish and idle talking.

Q. What is a he?

An. A counterfeite and false declaration of the thought and mind, as when we speake one thing, and thinke another.

Q. What is theft?

An. Not onely to steale with the hand, but all manner of deceit and vnlawfull gaine.

Q. What is anger?

An. A desire of reuenge for some wrong done vnto vs, or vnto them whom we loue.

Q. Of how many sorts is it?

An. Of two.

Q. Which be they?

An. Naturall or Diabollicall.

Q. What call you the naturall anger?

An. The anger that is in a Magistrate towards the Subject, a Father towards his child, or a Master towards his seruant or scholler; for the due correction of such vices as they perceiue in them to the dishonour of God.

Q. What is Diabollicall anger?

An. So to be incensed, as to wish the destruction of any one.

Q. Wherein consists filthie communication?

An. In swearing, cursing, blaspheming, immodest words and idle leasing.

Q. How must Christians then frame their daily conversation?

An. In such sort, as it may be to the edification one of another, speaking vnto themselves in Psalmes and Hymnes, and spirituall songs, and giuing thanks to God for all things, ch. 5. 19. 20.

Q. What is contentiousnes?

An. A greedinesse to gaine, without regard of their owne necessities, or the necessity of others.

Q. What is Fornication?

An. A polluting of the soule with lust of l. dy.

Q. What is drunkennesse?

An. A confounding of reason, and the senses with immoderate drinking.

Q. What is false doctrine?

An. Any thing that is taught contrary to the truth of Gods word.

Q. How are they said to lead their liues that delight in any of these abuses.

An. Improvidently.

Q. Why?

An. Because they neglect the will of God to follow their owne wayes.

Q. How are they said to lead their liues that abhorre them?

An. Circumspectly.

Q. Why?

An. Because they preferre the will of God before their owne imagination. ch. 5. 15. 17.

Q. What is Pauls particular exhortation in this Epistle?

An. The duty of husbands and wiues, parents and children, masters and seruants.

Q. What is the duty of husbands towards their wiues?

An. To loue them as Christ loued his Church, who gaue his life for it. ch. 5. 15.

Q. What is the duty of wiues towards their husbands?

An. To submit themselves vnto their husbands as vnto the Lord. ch. 5. 22.

Q. What is the duty of parents towards their children?

An. Not onely to feed and cloath them, but to bring them vp in the feare of the Lord. ch. 5.

Q. What is the duty of children towards their parents?

An. To honour and obey them with bodily reuerence, and with the vnfeined loue of the heart, chap. 6. 1.

Q. What is the duty of masters to their seruants?

An. Not to defraud them of their due, nor to vse cruelty towards them, remembering that they themselves haue also a master in heauen ch. 6. 11.

Q. What is the duty of seruants to their masters?

An. To obey and labour for them in singleness of heart and not with eye-seruice.

Q. How is that?

An. To do all things (whether their master be absent or present) as if God beheld them.

Quest. How doth Saint Paul wish the Ephesians, and in them vs, to arme our selues for the accomplishing of these, and all other duties?

An. First to gird them with the girdle of truth; secondly, to put on the breast-plate of righteousness. Thirdly to be shod with the shoes of the preparation of the Gospell of peace. Fourthly, to take the shield of faith. Fifthly, the helmet of saluation. Sixthly, the sword of the Spirit chap. 6. 14. to 17.

Q. What is vnderstood by the girdle of truth?

An. A binding of our selues to the obseruation of the word of God.

Q. What by the breast-plate of righteousness?

An. A good conscience, or innocency of life.

Q. What by the shoes of peace?

An. Friendly and quiet conuersation.

Q. What by the shield of faith?

An. The righteousness of Christ, able like a brazen shield, to protect and couer vs from the darts of the world, the flesh, and the deuill.

Q. What by the helmes of saluation?

An. The strength and the power of Christ, being for our sake vanquisher of hell, death and sinne.

Q. What by the sword of the Spirit?

An. The word of the euergliding God, which as a sword we must draw forth to defend our selues, and offend our spirituall enemies.

Q. What is the speciall quality required in him that is thus armed?

An. Prayer, and continuall watchfulness, chap. 6. 11.

TO THE PHILIPPIANS.

Question.

What were the Philippians?

An. Exiles of Philippi a Citie in Macedonia, where Saint Paul had planted the Gospell.

Q. What moued him to write vnto them?

An. Two things.

Q. Which be they?

An. First, the generall care he had for all the peopl

people of God. Secondly, that hee might shew his thankfulness toward the Philippians.

Q^y. For what?

Aⁿ. For sending him release after they knew he was prisoner in Rome.

Q^y. By whom did they send him release?

Aⁿ. By Epaphroditus a professor of the Gospel.

Q^y. How doth hee shew his thankfulness toward them?

Aⁿ. Two wayes.

Q^y. Which be they?

Aⁿ. First in praising God for them, and then in praying unto God for them.

Q^y. How doth he praise God for them?

Aⁿ. In that it had pleased him to receive them into the fellowship of the Gospel chap. 1. 5.

Q^y. In what sort doth he pray to God for them?

Aⁿ. Three manner of wayes.

Q^y. Which be they?

Aⁿ. First that God which had begun this good worke in them, would continue it vntill the day of Christ Iesus chap. 1. 8. Secondly, that they might be able through his grace to discern true doctrine from false, ch. 1. 10. Thirdly, that they might abound in love and the workes of righteousness, ch. 1. 11.

Q^y. How doth he encourage them, lest his imprisonment should make them faint?

Aⁿ. Three wayes.

Q^y. Which be they?

Aⁿ. First in respect of others. Secondly, of himselfe. Thirdly by the Example of Christ.

Q^y. How in respect of others?

Aⁿ. That as others in beholding his constancie were boldened, and did more frankly professe Christ, so hee hoped they would doe, chapter 1. verse 14.

Q^y. How doth he encourage them in respect of himselfe?

Aⁿ. That as he knew Christ should be magnified in his body, whether he lived or died: so he doubted not but that they should be of the same mind, chap. 1. 10.

Q^y. How by the example of Christ?

Aⁿ. That as Christ being God, became man, being free, became bound; being Lord and Master over all, became a servant to all, and for our sake, was content to suffer all reproch, and tyranny yea, death in selfe: so wee for his sake should not refuse to do the like chap. 2. 10. 11.

Q^y. What reason doth he alledge, to the better to persuade vs to this?

Aⁿ. A two-fold reason.

Q^y. What is that?

Aⁿ. First, as touching the reward of our persecutions: secondly, as touching the reward of vs that are persecuted.

Q^y. What doth he say shall be the reward of our persecutions?

Aⁿ. Perdition.

Q^y. What of vs that are persecuted?

Aⁿ. Salvation, chap. 1. 18.

Q^y. How doth he conclude these circumstances?

Aⁿ. With a necessity: to suffer with Christ, if wee will be thought to beleeue in Christ chap. 1. 10.

Q^y. What doth Paul exhort vs unto in this Epistle?

Aⁿ. Concord, meeknesse of mind, and godly conversation.

Q^y. How to concord?

Aⁿ. That wee be of one iudgement in religion, chap. 1. 10.

Q^y. How to meeknesse of mind?

Aⁿ. That nothing be done through vaine glory, but every man to esteeme other better, then himselfe, chap. 2. 1.

Q^y. How to godly conversation?

Aⁿ. That whatsoever is true, iust, and of good report, that we follow chap. 4. 8.

Q^y. What doth he bid vs to beware of?

Aⁿ. False Teachers.

Q^y. What names doth he attribute unto false Teachers whereby to know them?

Aⁿ. Hee called them dogs, euill workers, conuersers, belly gods, enemies to the Crosse of Christ, and minders of earthly things chap. 1. 8. 19.

Q^y. And wherefore doth he call them dogs?

Aⁿ. Because like dogs, they bark against the doctrine of the Gospel.

Q^y. And why euill workers?

Aⁿ. Because in the hairenet of the Lord, they seeke not his glory, but their owne commodity.

Q^y. Why conuersers?

Aⁿ. Because they teach that circumcision, and workes of the Law are necessary to saluation.

Q^y. Why belly gods?

Aⁿ. Because to satiate the lust of their flesh, they care not with what ceremonies they seduce Gods people.

Q^y. Why enemies of the Crosse of Christ?

Aⁿ. Because they are Circumisers in name onely, and not indeed.

Q^y. Why minders of earthly things?

Aⁿ. Because their chiefest care is to be rich, and to rise to prebention.

Q^y. How doth Paul make knowne the true Ministers of God?

Aⁿ. By five especiall notes.

Q^y. Which be they?

Aⁿ. First he saith they hold it a glory to die for the confirmation of their Disciples faith, chap. 1. 17. Secondly, they put no confidence in earthly things, chap. 1. Thirdly, they doe esteeme all things losse, and as vny ding, for the excellēt knowledge of Christ chap. 1. 8. Fourthly, they preach the righteousness of Christ, and not mens workes, verse 9. Fifthly, their conversation is in heauen, from whence they expect Christ, by whose coming they hope to be made immortall chap. 1. 10. 11.

Q^y. What is it to haue our conversation in heauen?

Aⁿ. To liue like a Saint on earth.

Q^y. That we may be able so to do, what is required of vs?

Aⁿ. Three things.

Q^y. Which be they?

Aⁿ. Faith toward God loue toward our neighbour, and sobriety toward our selues.

To the COLOSSIANS.

Question.

WHAT were the Colossians?

Aⁿ. A people dwelling in Colosse, a Citie of Phrygia, whom Paul saluted in the name of Christ.

Q^y. After his saluation, what did hee?

Aⁿ. Gave God thanks for them,

Q^y. Why?

Aⁿ. Because

Q. Because of their faith in Christ Jesus.

Q. How doth he strengthen that faith?

A. First by prayer, and then by exhortation.

Q. To whom doth he pray?

A. To God.

Q. For what?

A. For five things.

Q. Which be they?

A. First, that they may be filled with the knowledge of the will of God in all wisdom and spiritual understanding, chap. 1.

Q. What is wisdom?

A. The knowledge of earthly things.

Q. Proceed, what is the second?

A. Secondly, he prayeth that they may walke worthy of the Lord, chap. 1. 10.

Q. How is that?

A. To the honour of God, and the profit of others.

Q. What is the third thing?

A. That they may be fruitful in all good works, chap. 1. 10.

Q. What call you good works?

A. The testimony of a lively faith set forth by the deeds of mercy.

Q. What is the fourth thing?

A. That they may increase in the knowledge of God, chap. 1. 10.

Q. How shall they increase?

A. By the dew of Gods mercy, and the sunshine of his righteousness.

Q. What is the fifth thing?

A. That they may be strengthened.

Q. With what?

A. With the glorious power of Christ.

Q. To what end?

A. To endure with patience and joy, the afflictions of this life, chap. 1. 11.

Q. What is the sixth thing?

A. That they may be always thankfull unto God.

Q. Doth he shew any reason why they ought to be thankfull?

A. Yes, first in that God had made them meet to be partakers of the inheritance of Saints: And secondly, in that hee had deliuered them from the power of darkness, and brought them into the kingdome of light, chap. 1. 12. 1.

Q. By whose means?

A. By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first borne of the dead, and the Peace-maker betwene God and men.

Q. What doth he exhort them vnto?

A. To cleaue vnto none but vnto this Christ.

Q. Why?

A. Because in him only they shall be compleat and perfect, chap. 1.

Q. Where must we seek him?

A. In heauen.

Q. How?

A. By setting our affections on things that are above, and not on things that are on earth, chap. 1. 1.

Q. When are our affections set vpon things that are above?

A. When wee liue after the good motions of the spirit.

Q. When vpon things that are vpon the earth?

A. When we liue after the desires of the flesh,

Q. Shew mee a difference betwene the spirit and the flesh.

A. The flesh saith, rather steale then suffer want: the spirit saith thou shalt not couet another mans goods: the flesh saith, reuenge where thou hast taken wrong: the spirit saith, forgive as Christ hath forgiven thee, chap. 1. 1.

Q. When doth this spirit fall vpon vs?

A. In Baptisme.

Q. How may we grieve this spirit?

A. By abusing the good graces of God, which it bringeth with it, as by turning mercy into cruelty, humility in pride, and by applying the time appointed to Gods seruice, to the seruice of the world.

Q. How is the time lost to be redeemed?

A. By spending it more vertuously then heretofore we haue done: as if we haue bene carelesse, now to be watchfull: as if wee haue forgott God and his benefits, now to pray vnto him, and be thankfull. If we haue bene idle talkers, now to season our words with the salt of wisdom and edification, chap. 4. 6. 2.

I THESSALONIANS.

Question.

*H*ow is this Epistle diuided?

A. Into two parts,

Q. Which be they?

A. Into a commendation, and an exhortation.

Q. For what doth hee commend the Thessalonians?

A. First for their readinesse to heare, and secondly for their profiting by hearing.

Q. How did he know they profited by hearing?

A. By three things which he saw began to flourish amongst them.

Q. And what were those?

A. Effectuall faith, diligent loue, and patient hope, chap. 1. 1.

Q. What is effectuall faith?

A. That faith which brings forth good works.

Q. Diligent loue, what is that?

A. That loue which hath a care to benefit whom it loueth.

Q. Patient hope, what is that?

A. Hope that giueth a man courage to endure all the afflictions of this life without repining, because hee depends vpon the reward promised in Christ.

Q. And what is that?

A. Eternall life.

Q. How many kinds of loue are there?

A. Three.

Q. Which be they?

A. First, loue in the Magistrate to labour for the glory of God, and benefit of the commonwealth. Secondly, loue in the Minister to feede his focke. Thirdly, loue in the private man, to maintaine the welfare of his friend and neighbour.

Q. How do they receive the Gospell that receive it with such profit?

A. They receive it not in word only but in power also, chap. 1. 5.

Q. What assurance doth it bring vnto them?

A. That

An. That they are the elect children of God, chap. 1. 7.

Q. But what are these men vnto God?

An. A glory.

Q. What vnto the world?

An. A good example, chap. 1. 7.

Q. How doth Paul commend himselfe?

An. First, for his loue towards them, secondly, for his diligence in teaching, thirdly, for his purity of doctrine.

Q. Wherein did he shew his loue?

An. In foure respects.

Q. Which be they?

An. First, in protecting that hee was not onely willing to haue dealt the Gospel vnto them, but also his owne life chap. 2. 1. Secondly, in sending Timothee vnto them for their comfort, when he could not come himselfe, chap. 1. 5. Thirdly, in effecting their confidence in the faith, his life, and their saving his death, chap. 1. 8. Fourthly, in continuall praying for them, that their hearts might be stable and blamelesse in holinesse, before God and the world, chap. 1. 11.

Q. Wherein did he shew his diligence in teaching?

An. In that he laboured night and day for their instruction, chap. 1. 5.

Q. Wherein the purity of his doctrine?

An. In that it was without deceit, flattery, conetousnesse, vaine glory, and not to please men, but God chap. 1. 11. to 18.

Q. Was not Paul vaine glorious then when hee did thus praise himselfe.

An. No.

Q. Why?

An. For two causes.

Q. Which be they?

An. First, in that he did it not to win praise to himselfe, but to allure them to embrace the Gospel which he taught, and secondly, to shew what difference there was betwene him and his doctrine, and the false teachers and their doctrine.

Q. What doth he exhort the Thessalonians vnto?

An. To keepe their bodies as vessels of holinesse.

Q. Why?

An. Because God had called them not to vncleannesse, but to purity of life, chap. 4. 7.

Q. What must they doe to keepe their bodies holy to the Lord?

An. Fly from lust, oppression, fraud, contention, idlenesse, and all appearance of euill, chap. 4. 3. to 11. and chap. 5. 2.

Q. What doth he annex to his exhortation?

An. A reprehension.

Q. For what doth he reprehend them?

An. For two things.

Q. Which be they?

An. For mourning for the dead, and curious searching to know when should be the time of Christ his second coming.

Q. Ought we not then to moune for the dead?

An. No not in that manner as Infidels do, which thinke their dead shall neuer rise againe.

Q. How then?

An. As good Christians should who account of death but as a sleepe, out of the which the faithfull shall one day awake to their eternall ioy, chap. 4. 11.

Q. Why doth he forbid them to search for the time of Christs?

An. For two causes.

Q. Which be they?

An. First, because they can neuer certainly know it being a thing hidden from the Angels in heauen, much more from men on earth, and secondly, because he would rather haue them make themselves ready thereunto, knowing it will come suddenly, and as a thiefe in the night, then for to enquire after it heere.

Q. How must they make themselves ready for it?

An. In walking like the children of light, and not like the children of darknesse, chap. 5. 5.

Q. How is that?

An. In peace and loue one toward another, in watching, praying, continuall thanksgiving, hearing the word preached, and reuerencing the Ministers, chap. 5. 6. 13. 20. 22.

2. THESSALONIANS.

Question.

What is to be gathered out of this second Epistle to the Thessalonians?

An. The trial of faith.

Q. How is faith tried?

An. By affliction.

Q. What is the fruit of affliction?

An. Patience, chap. 1. 4.

Q. And what proceeds of patience?

An. The righteous iudgement of God, chap. 1. 5.

Q. Who will God iudge?

An. The afflicted, and the afflicted.

Q. How will he iudge the afflicted?

An. In flaming fire, rendering vengeance, chap. 1. 8.

Q. How the afflicted?

An. In mercy giuing them rest, chap. 1. 7.

Q. When shall this iudgement be?

An. At the latter day, when the Lord Iesus shall shew himselfe from heauen with his mighty Angels, chap. 1. 7.

Q. What shall be a signe of that day?

An. The falling away of many from the faith, chap. 2.

Q. By whose meanes shall they fall away?

An. By the meanes of Antichrist.

Q. What is Antichrist?

An. The man of siene, that opposeth himselfe against all that is called God, chap. 2. 4.

Q. By whom will he worke?

An. By Satan.

Q. In what manner?

An. With great power, but in all deceiuablenesse, chap. 2.

Q. Amongst whom?

An. Not amongst the Elect, but them that shall perish, chap. 2. 10.

Q. Why not amongst the Elect?

An. Because from the beginning they are chosen to saluation, chap. 2. 13.

Q. Therefore what ought to be the care of the Elect?

An. To stand fast to the doctrine which they haue received, chap. 2. 15.

Q. What is the manner whereby they may be able to stand fast?

An. Prayer.

Q. What must they pray for?

An. Two

1. TIMOTHIE.

2. TIMOTHIE. TITVS. 77

An. Two things.

Qn. Which be they?

An. That the word of God may haue free passage, and that they may be deliuered from the company of the wicked chap. 1. 1. 16.

Qn. Whose steps doth Saint Paul counsel them to follow?

An. His owne.

Qn. Wherein?

An. First, in vprightnesse of minde, and then in labouring before they ease chap. 1. 7. 12.

Qn. How must they be used, that follow not his instruction?

An. Excommunicated, chap. 1. 14.

Qn. Tell me what excommunication is?

An. To be banished the Congregation of God.

Qn. As an enemy utterly to be cast off?

An. No: but as a friend to be won to amendment of life, chap. 3. 15.

1. TIMOTHIE.

Question.

What was Timotheus?

An. A Disciple of Pauls, and a Professor of the Gospell.

Qn. Where did he profess it?

An. In Ephesus.

Qn. What doth Paul admonish him off?

An. His duty.

Qn. In what consisteth his duty?

An. In reading the Word, and rebuking of sinne.

Qn. How must he rebuke sinne?

An. Openly.

Qn. Why?

An. Because others may take heed chap. 5. 20.

Qn. Is there no difference to be made?

An. Yes.

Qn. In what?

An. The elder sort may be rebuked as Fathers: the younger as brethren, chap. 5. 1.

Qn. How must we teach all men?

An. To pray.

Qn. In what sort?

An. By lifting vp of pure hands, chap. 2. 8.

Qn. For whom?

An. For all people, but especially for Princes and Rulers.

Qn. To what end?

An. That vnder their authority we may leade a quiet and peaceable life.

Qn. How all women?

An. To array themselves with shamesfastnesse and modesty, and not with gold, pearle, or brodered haire chap. 1. 6.

Qn. How Ministers?

An. To be blamelesse, the husband of one wife, watchfull sober, harbarous, apt to teach, no drunkard, quarreller, or conuetsous, chap. 3. 2. 7.

Qn. How widows?

An. To exercise deeds of charity, to bring vp their children veriously, not to be idle prattlers gadding from house to house, chap. 5. 10. 13.

Qn. How rich men?

An. Not to be high minded, nor put confidence in vncertaine things, but be ready to distribute to them that want, chap. 6. 17.

Qn. What is the best gainst

An. Godlinesse, chap. 1. 6.

Qn. Why?

An. Because they that would be rich, fall into many temptations and snares, that drowne them in perdition and destruction, chap. 6. 9.

2. TIMOTHIE.

Question.

How is this Epistle diuided?

An. Into two parra.

Qn. Tell me which be they?

An. Into an Exhortation and a prophesie.

Qn. But what doth Paul exhort vnto?

An. Steadfastnesse in faith, and patience in suffering for the same, chap. 1. 14.

Qn. Why?

An. Because those that will raigne with Christ, must suffer with Christ, chap. 3. 12.

Qn. By what example?

An. By the example of the Souldier, husbandman and of him that contendeth for a mastery: neither of which receiue recompence, except they first labour, chap. 2. 4. 1. 6.

Qn. What hindereth our saluation in this be halfe?

An. Contenting about frivulous and vaine Questions.

Qn. How?

An. In that they ingender strife, chap. 3. 14. 13.

Qn. Of what doth he Trophezie?

An. The perillous times to come, chap. 1. 7.

Qn. How should the times so come be perillous?

An. By reason of wicked men,

Qn. What wicked men?

An. Louers of themselves, conetous, boasters, proud, and cursed speakers disobedient to parents without naturall affection &c. chap. 1. 2. 3. 4. 5.

Qn. By what means therefore doth he teach Gods Ministers to repress the malice of such men?

An. By preaching the word in season and out of season by improving rebuking & exhorting with all long suffering and doctrine.

PAVL TO TITVS.

Question.

Where was Titus when Paul writ vnto him?

An. In Cret.

Qn. To what end was he there?

An. To finish the doctrine which Paul had begun.

Qn. How must he be armed thereunto?

An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good works, and integrity of life, chap. 2. 7. 15.

Qn. To whom?

An. To all whom he taught.

Qn. Who were those?

An. Both young and old.

Qn. What doth he teach the old?

An. The men to be sober, honest, discret, and in Faith Loue, and Patience chap. 2. 3. The women to be holy and not giuen to wine.

Qn. What doth he teach the young?

An. The

An. The men to be sober minded, women to be chaste, obedient to their husbands, and so gadders abroad, chap. 3. 5.

times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soule chap. 9. 4. and 16.

PAUL TO PHILEMON.

Question.

From whence was this Epistle writen?

An. From Rome.

Q. Upon what occasion?

An. Onesimus a servant to Philemon, being fled from his Master Paul winneth to Christ and sends him backe againe.

Q. By what entreaty?

An. That Philemon would receive him.

Q. How?

An. As if Paul himselfe were present, vers. 17.

Q. For what reason?

An. Because hee was now, not onely his servant,

but his brother in the Lord.

Q. How?

An. In that he professed the Gospell.

The Epistle to the Hebrewes.

Question.

Who writ this Epistle?

Q. It is not knowne.

Q. What is handled in it?

An. The difference betweene the Priesthood of Christ, and the Leviticall Priesthood.

Q. How do they differ?

An. In five points.

Q. Which be they?

An. As touching the Office, the Temple, the Sacrifices, the Ceremonies, and the effect.

Q. How do they differ as touching the office?

An. The Priesthood of the Levites was externall and after the order of Aaron: the Priesthood of Christ is spirituall, and after the order of Melchisedech.

Q. What is it to bee a Priest after the order of Melchisedech?

An. To be a Priest, a Prophet, and a King not for a month, a yeare, or an age, but for ever, chap. 7. 3. and 17.

Q. Why are all these three titles added?

An. Because he sanctifies vs from sinne, teacheth vs by his wisdom, and governeth vs by his power.

Q. How do they differ as touching the Temple?

An. The Temple of the Levites was built with hands and but to endure for a time: the Temple of Christ is built by the holy Ghost, chap. 8.

Q. How do they differ as touching their Sacrifices?

An. The Levites did offer the blood of Goats and Bulls: but Christ his owne precious blood.

Q. How touching their Ceremonies?

An. The ceremonies of the Levites were corporall as the trying of the body: & other externall observations: but the ceremonies of the Gospell are spirituall, as the vertuous disposition of the soule.

Q. How touching their effect?

An. The members of the Levites, though many

Q. In what?

An. In all that have Faith.

Q. What is Faith?

An. The ground of things which are hoped for, and the evidence of things which are not seen, chap. 11. 1.

Q. How do the Temples of Moses and Christ agree?

An. The Temple of Moses had three reparations as the holiest of all whereinto the high Priest onely entered, and that but once every yeare: the Tabernacle of the congregation where the Levites remained: and the open Court where the people had resort. So in the Temple of Christ, there is the Spirit, the Soule and the Body.

Q. What difference is betwixt the Spirit and the Spirit?

A. By Spirit is understood regeneration through faith in Christ, and by soule is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods word or faith.

Q. Being once grasped into faith, what is it to fall from it?

An. Sinne against the holy Ghost, which is unpardonable chap. 6. 2. and chap. 10. 26.

Q. How may we fall from faith?

An. If when wee have once received the knowledge of Christ, we afterward deny him.

Q. What therefore are the Hebrewes counselled to doe?

A. To keepe the profession of their hope without wavering, chap. 10. 23.

Q. How must that bee?

An. Through patience.

Q. Wherein?

An. In suffering light the troubles of this life by setting before their eyes the joy of the life to come.

Q. What have they to encourage them?

An. The word of our Saviour.

Q. What are they?

An. My Sonne, faint not when thou art rebuked, for whom the Lord toucheth he chasteneth, and forgetteth every sonne that he receiveth, c. 12. 5.

Q. Is it a nothing else required but patience?

An. Yes the sacrifice of a Christian.

Q. What is that?

An. To praise God alwayes, and distribute to the poore chap. 13. 1. 5. 16.

The generall Epistle of James.

Question.

Why is this called the generall Epistle of James?

An. Because it is not writen to any one man or country, but generally to all the Jewes dispersed through many countries.

Q. What doth it containe?

An. The effects of our justification, as Paul to the Romanes, declared the cause.

Q. What is the cause of justification?

An. Faith.

Q. What are the effects?

An. Good workes chap. 3. 14.

Q. How is faith justified?

An. In two

An. Into two parts.

Q. Which be they?

An. A lively faith; and a dead faith.

Q. What is a lively Faith?

An. Faith made known by good works.

Q. What is a dead Faith?

An. Faith without good works, and so the Devil is said to have Faith chap. 1. 17, 19.

Q. What be the good works *Saint James* exhorteth unto?

An. Patience, prayer loue to beware of ambition, swearing, contention to bridle the tongue, & rule the affections, not to speake euill one of another, not to be friends of this world, &c.

Q. From whence proceed good works?

An. From God chap. 1. 17.

Q. From whence euill?

An. From our owne concupiscence chap. 1. 14.

Q. What faith *Saint James* of patience?

An. Blessed is the man that endures temptation, for when hee is tried, hee shall receiue the crowne of life chap. 1. 12.

Q. What faith be of prayer?

An. Let him that lacketh, aske with faith, and waunt not, chap. 1. 6.

Q. Of loue, what faith be?

An. Hee that loueth his neighbour as himselfe, fulfilleth the Law chap. 2. 4.

Q. Of ambition, what?

An. God resisteth the proud, and giues grace to the humble chap. 4. 6.

Q. What of swearing?

An. Before all things my brethren. Swear not, neither by heauen, earth, nor any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation chap. 5. 12.

Q. What of contention?

An. Where enuying and strife is, there is al manner of euill works chap. 3. 16.

Q. What of the tongue?

An. That it is a fire, and a world of wickednesse, defiling the whole body if it be vngouerned, chap. 1. 6.

Q. What of euill speaking?

An. If a man speak euill of his brother, he speaketh euill of the Law, chap. 4. 11.

Q. Who are the friends of the world?

An. Such as esteeme more of riches, honours, and such like then of the word of God.

Q. What faith *James* of such ment?

An. He bids them weepe and howle for the miseries that shall come vpon them; their riches are corrupt, and their garments are moth-eaten, their gold and siluer is cankered and the rust thereof shall be a witness against them. chap. 3. 1. 2. 3.

Q. What is the best vse of riches?

An. To imploy them in doing of good and in relieuing the poore, the fatherlesse and widowes, and that is called pure religion, and vndefiled before God, chap. 1. 7.

Q. Enury out therefore that beareth the word of God is noy religion?

An. No: but such onely as are doers thereof, chap. 1. 22.

The first Epistle generall of PETER the Apostle.

Question.

What is contained in the first Epistle of Peter?

An. Three things.

Q. Which be they?

An. The Calling of Christians, their dignity, and fruits of their calling.

Q. Who hath called them?

An. Christ.

Q. How?

An. Through obedience and sprinkling of his blood chap. 1. 1.

Q. To what?

An. To an inheritance immortall and vndefiled, that fadeth not away, but is reserved in heauen for vs. chap. 1. 4.

Q. How must we apprehend it?

An. By Faith chap. 1. 1.

Q. What is the dignity of Christians?

An. They are said to be a royall Priest-hood, a holy nation, a peculiar people chap. 1. 9.

Q. What is the fruit of their calling?

An. To shew the vertues of him that called them. chap. 1. 9.

Q. How is that?

An. Being holy as he is holy. and since he hath called vs out of darknesse into light, to walke as in the day time. by laying aside all maliciousnesse, all guile and dissimulation, all enuy and euill speaking chap. 1. 3. 9.

Q. How shall we doe these things, & the world every where prouoketh vs to the contrary?

An. By setting before vs the example of Christ, which gave his life for his enemies; and when he was reviled, reuiled not againe; and when he suffered, threatened not; but committed it to him that judgeth righteously chap. 2. 23. 22.

Q. What brings vs to that obedience?

An. The loue wee owe to Christ, that hath begotten vs anew to righteousness: and the feare not to be partakers of his mercies, because of the small number of them that shall be saved.

Q. Who is the efficient cause of our saluation?

An. God the Father.

Q. Who is the materiall cause?

An. The obedience of Christ to the death of the Crosse.

Q. What is the formall cause?

An. Our effectually calling?

Q. What is the finall cause?

An. Our sanctification?

Q. Wherein standeth our sanctification?

An. In two things.

Q. Shew me which be they?

An. In dying to sin & liuing to God chap. 4. 1.

Q. When do we liue to God?

An. When wee mortifie the lusts of the flesh, chap. 4. 7.

Q. Wherein consisteth this mortification?

An. In particular duties.

Q. What be those?

An. The duties of rulers, subjects, husbands, wiues, masters, seruants, and Pastors of the Church, &c.

Q. What

Qⁿ. What doth he counsel as touching every mans private selfe?

Aⁿ. To be sober and watching in Prayer.

Qⁿ. What is Prayer?

Aⁿ. A calling vpon the name of God in time of necessity.

Qⁿ. What are the properties?

Aⁿ. It must be from the heart, with true faith, in the name of Christ and in few words.

Qⁿ. What is the efficacy of Prayer?

Aⁿ. It ouercometh God, which ouercometh all things.

Qⁿ. What doth Peter counsel vs to doe as touching others.

Aⁿ. One to suffer with another, to loue our brethren, to be pitifull not to render euill for euill but contrariwise to blesse, chap. 1.3.9.

Qⁿ. Why must we loue?

Aⁿ. Because God hath loued vs.

Qⁿ. Why must we suffer?

Aⁿ. Because therein we are blessed, chap. 1.14.

Qⁿ. How must we suffer?

Aⁿ. Not as murderers, theues, or euill doers, but as louers of faith, chap. 4.15.

Qⁿ. Why are we bound to these vertuous actions?

Aⁿ. Because thereby God is glorified, ch. 3.11.

2. Epistle of PETER.

Question.

What doth Peter exhort vs vnto in this second Epistle?

Aⁿ. That hauing once received the knowledge of the Gospell, to confirme and establish it in vs by good workes, and to sicke vnto it, euen vntill the last gaspe, chap. 1.10.

Qⁿ. Why?

Aⁿ. Because, as Saint Paul saith: So runne that ye may obtaine a crown for Saint Peter saith, by making sure your Election: that is, not being idle or vnfuitfull in your calling: an entrance is made vnto you into the kingdome of our Lord and Saviour Iesus Christ.

Qⁿ. What is the gate vnto that entrance?

Aⁿ. Death.

Qⁿ. What is death?

Aⁿ. The laying down of the Tabernacle of the flesh, chap. 1.14.

Qⁿ. Why doth hee call this flesh of ours a Tabernacle?

Aⁿ. Because we dwell therein as strangers, not for euer, but for a certaine time.

Qⁿ. How doth Peter confirme the doctrine of faith?

Aⁿ. By shewing it is no deceivable fables but the truth it selfe descended from heauen, ch. 1.17.18.

Qⁿ. Who are impugnors of this truth?

Aⁿ. Hypocrites and Antichrists.

Qⁿ. What are Hypocrites?

Aⁿ. Wels without water, such as pretend an outward holiness, but inwardly are corrupt and venomous, chap. 1.11.17.

Qⁿ. When shall these men appeare?

Aⁿ. In the latter times, chap. 1.3.

Qⁿ. How will they be dispersed?

Aⁿ. The heauens shall melt, and the earth be consumed with fire, and the Lord appearing in glory, shall giue them the wages of vniustice, chap. 1.16 and chap. 1.13.

Qⁿ. Is there no hope of escaping?

Aⁿ. No: for he that spared not the Angels when they sinned, will not spare them, chap. 1.4.

The first Epistle generall of Iohn

Question.

What is here set downe?

Aⁿ. Two sorts of loue.

Qⁿ. Which be they?

Aⁿ. Loue of the world and loue called charity.

Qⁿ. In what consisteth the loue of the world?

Aⁿ. In three things.

Qⁿ. Which be they?

Aⁿ. Concupiscence of the flesh, lust of the eyes and pride of life, chap. 2.16.

Qⁿ. What is concupiscence of the flesh?

Aⁿ. An inclination of the heart, to enjoy the pleasures of the body, as wantonnesse, chambering, sloath, drunke nesse, and such like.

Qⁿ. What is lust of the eyes?

Aⁿ. A covetous and immoderate desire of worldly wealth, and all offences which doe accompany it for the obtaining thereof: as lying, theft, deceiue, rapine, viury, cozenage, and such like.

Qⁿ. What is the pride of life?

Aⁿ. In all things, as in meate, drinke, apparell, house-rooms, & other things, to beare an arrogant contemptuous mind, straining to excell others.

Qⁿ. What doth he then say touching such liues?

Aⁿ. That God is not in them, nor they in him, chap. 2.15.

Qⁿ. What is charity?

Aⁿ. A motion of the heart whereby wee doe loue God and in him, our neighbour.

Qⁿ. What is it to loue God?

Aⁿ. To keepe his commandments, chap. 3.3.

Qⁿ. What is it to loue our neighbour?

Aⁿ. To esteeme him as our selfe.

Qⁿ. How many kinds of loue are there?

Aⁿ. Two.

Qⁿ. Which be they?

Aⁿ. True and fained loue.

Qⁿ. Which call you true loue?

Aⁿ. Not onely to helpe our brother with all wee haue, but if neede require to offer our life for him, chap. 3.16.

Qⁿ. Which call you fained loue?

Aⁿ. To loue in word and not in deed, ch. 3.17.

Qⁿ. What saith saint Iohn as touching true loue?

Aⁿ. That they dwell in God and God in them, chap. 4.17.

Qⁿ. What is it to dwell in God?

Aⁿ. To be partakers of his grace to the mortification of the flesh, and liuely demonstration of our faith.

Qⁿ. How shal we know that God dwelleth in vs?

Aⁿ. If wee see our brother want this worlds good, and doe not shew vp our compassion from him but willingly relieue him, chap. 1.17.

Qⁿ. What is said of him that bareth his brother?

Aⁿ. That he walketh in darkenesse, chap. 1.18. Is the child of the Diuill, chap. 1.19. abideth in death, chap. 1.19. Is a Man-slayer, and barred from eternall life, chap. 3.15.

The second and third Epistle of I O H N.

Question.

TO whom were these two last Epistles written?

An. The one to a certain zealous Lady, the other to Gaius a professor of the Gospell.

Q. What doth he commend in the Lady?

An. The vertuous bringing vp of her children.

Q. What in Gaius.

An. His testimony of faith, and hospitality toward strangers.

Q. What doth he admonish them of?

An. To beware of deceivers.

Q. Who are these?

An. Such as would not confesse that Christ was come in the flesh.

Q. How must they entertain them?

An. They must not receive them into their houses nor bid them good speed.

Q. Why?

An. Because in so doing they should be partakers of their euill deeds.

The Epistle of I V D E.

Question.

TO whom is this Epistle written?

An. To all Christian Churches.

Q. What doth he exhort them vnto?

An. To contend for the maintenance of their faith.

Q. Against whom?

An. Against Sedaries.

Q. What is the condition of sedaries?

An. To murmure, complaine, and walke after their owne lust.

Q. Whom do they murmure against?

An. Gouernours.

Q. How doth he reprove them?

An. By the example of Michael the Arch-angel, who when he stroue with the Diuel about the body of Moses, blamed him not with cursed speaking but onely said, The Lord rebuke thee.

Q. What doth he meane by this example?

An. If it bee not lawfull to raile vpon the Diuell much lesse vpon Magistrates, be they neuer so wicked.

Q. What is it to walke after our owne lust?

An. To be directed by carnall iudgements, and not by the spirit of regeneration.

REVELATION.

Question.

First tell me what you vnderstand by Revelation?

An. The word importeth a laying open, or an vncovering of things that were before hid and shut vp in secret, which no living soule can know, but so far forth as God shall please to disclose the same.

Q. What is the authority of this Revelation?

An. High and mighty, as proceeding from the mouth of God, by the mediation of Iesus Christ.

Q. To whom was it giuen?

An. To the Apostle saint Iohn, and so consequently from him to the Church of God through all ages.

Q. Where was Iohn when he receiued it?

An. In an island called Patmos, environed with the Egean Sea, which Sea diuides Europe from Asia.

Q. What did he there?

An. He was banished thither by the tyrant Domitian about the year of our Lord 96, which tyrant sought to suppress the light of the Gospell, but the Lord in mercy did the more aduance it, as appears by adding a further discovery of his will, by the Booke of the Revelation.

Q. What is the fruit of this Revelation?

An. Exceeding great as we may gather by these words: Blessed be they that read, heare, and keepe in memory, those things which are written in this Prophetic chap. 1. 3.

Q. To whom was Iohn commanded to send it?

An. To the seauen Churches of Asia, namely, of Ephesus, Smyrna, Pergamus, Thyra, Sardis, Philadelphia and Laodicea, where, after the destruction of Ierusalem, Iohn did prosecute his holy calling in the Ministry.

Q. What method doth he vse in the manner of his writing?

An. First a friendly salutation, and then a briefe narration.

Q. How doth he salute them?

An. By wishing vnto them grace and peace.

Q. What vnderstand you by grace?

An. The free loue and affection which God beareth towards vs for his own sake, although indeede we deserve it not, but are in our selues the children of perdition.

Q. What by peace?

An. All kinde of benefits both spirituall and temporall, which flow vnto vs from this fountaine of grace, which God the Father hath opened to the world, by the meane of his Sonne.

Q. In whose name salutes he them?

An. In the name of the Father, the seauen spirits and of Iesus Christ, chap. 1. 4.

Q. What is meant by the seauen spirits?

An. The holy Ghost.

Q. The holy Ghost being but one in person, why doth he describe him by the number of seauen?

An. Although the holy Ghost be but one in Diuine Essence, yet according to his seauen-fold operation which he had in the Churches of Asia, it is called by the name of seauen spirits, not that it is in person diuers, but in power and verue, according to the diuersitie of those subjects in which it worketh.

Q. But why is that placed in the second place, whereas the vsuall order teacheth vs to say, the Father, Sonne and holy Ghost, and not the Father, holy Ghost, and so put the Sonne last?

An. Iohn vseth this order: not that there is any degree of dignity in one person more then in another, For the Father is not greater then the Sonne, nor the Sonne greater then the holy Ghost; they are all of the same power, Maiesty and glory, nor is one before another: but the reason that moued Iohn to set our saviour in the third place, was, because immediately, the narration (which is the

second point of the writing) chiefly concerneth Christ.

Q. As how?

A. In describing him.

Q. How doth he describe himselfe?

A. Two manner of wayes: first as touching the excellency of his glory, as he appeared vnto him in a vision thre yeres from 12.20.7.

Q. What was his office?

A. It was three-fold: hee had the office of a Prophet of a Prince, and of a Priest.

Q. How did he shew himselfe a Prophet?

A. In bearing witness of the truth, and reuelling the counsell of God vnto men.

Q. How a Prince?

A. Two manner of wayes: first, by his victory ouer death & death is swallowed vnto victory, 1. Cor. 15. And secondly, because he hath dominion ouer all principalities and powers both in heauen and vpon the earth. Ephes. 1.21.

Q. How a Priest?

A. In that he hath washed vs from our sinnes in his blood, by offering his body a sacrifice for vs vpon the Crosse.

Q. Did Christ haue these three offices vnto his kinde?

A. No for the benefit of the faithfull that as he was, so they might be both Prophets, Kings & Priests. Prophets in that he saith, I will powre my Spirit vpon all flesh, and your sonnes and daughters shall prophesie. Kings in that we shall reigne with him eternally and Priests for that true Christians doe offer the spirituall sacrifices of Prayer, praise and almes deeda. Heb. 1.14.

Q. Are then all Christians Priests alike?

A. They are as touching the sacrifice above said but not as touching Church government: for in this (ence) they are not called Priests, but Elders or Ministers.

Q. How doth he describe Christ (as a King) as he saw him in a vision?

A. By certaine properties fit for the capacity of men as that he was in a long robe girt with a girdle of gold, his hand as white as snow, his eyes as 44 flames of fire, thus leste like vnto fine brasse, burning in a furnace, his voice to the sound of many waters, in his right hand hee had seuen starres, out of his mouth went a sharpe two-edged sword, and his face shone as the sunne, thineth in his strength.

Q. What saith he by this description?

A. By his long robe girt vnto him we gather the readinesse of Christ in his Kingly and Princely office to execute the worke of saluation: by his white hand, his fullnesse of knowledge and wisdom, by his fiery eyes, his deepe insight into the darkest corners of the earth, and deepest secrets of mens hearts: by his feet of shining brasse, the purity and brightness of his wayes, and the power which hee hath to tread downe his enemies, and therefore are his feete rather compared to brasse, then vnto gold, because gold is a softer metall, and not so fit to represent his mightie strength, by his voice compared to the sound of many waters, we understand the sound of the Gospell humbling some to their saluation, others to their confusions: By the seuen in his right hand, his faithful Ministers, whom he worketh which as stars should give light vnto men by their doctrine and exhortation: by the two-edged sword, is under-

stood the powerfull word of God, entering and cleauning the hearts of his children, and thrusting through the others to their destruction: and by his face shining like the sunne at the highest, the vnspcakable brightness of his grace, whereby the Church is comforted and lightened in all truth and sincerity.

Q. Why doth he resemble the Church to golden Candlestickes?

A. Because as the Candlestickes doth not giue the light, but the light is put vpon it, so the Church receiueth all her light put vpon her from Christ, for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Q. Vnto how many points may we draw the doctrine of this booke?

A. Vnto foure.

Q. Which be they?

A. Precepts, propheties, promises, and threatenings.

Q. Wherein are the Precepts giuen?

A. In the instructions giuen vnto the seauen Churches.

Q. Vpon how many generall points do these instructions consist?

A. Vpon three, a commendation, a reprehension and an exhortation.

Q. What doth Christ commend to them?

A. Their vertues as patience, labour, zeale in the Church of Ephesus ch. 2. The works of faith, repentance and charity, together with constancy in affliction and true humility in the Church of Smyrna ch. 3. Fortitude and valiant perseverance in the Church of Pergamus that notwithstanding the martyrdome of Antipas, a man there put to death for religion yet they were not terrified, but held fast the faith of Iesus Christ and neuer forsooke it ch. 2. Love & seruice toward their brethren, faith and assurance in the promises of God and increasing in piety, so that the end was better then the beginning in the Church of Thyatira ch. 2. A little increase of faith, keeping of the word of God, and a true confession of his name, in the Church of Philadelphia ch. 3.

Q. What doth Christ reuend in them?

A. Their vices, as the lacke of love in the Church of Ephesus, ch. 2. Hypocrisie in the Church of Smyrna, of such as said they were Iewes, but indeed were the Synagogue of Satan, that is, they did professe themselves Christians in word, but shewed it not in deed, ch. 2. The bearing with false doctrine in the Church of Pergamus, for they suffered the Nicolaitans amongst them, that as Saluam clasp to the people of God to stumble in two things, causing them to commit fornication both in body and soule: in body, by abandoning their wives to common vice in soule, by sacrificing to idols for superstition sake ch. 2. The like vice is reprehended in the Church of Thyatira, that suffered the false and wicked woman to set abroad false and abominable doctrine, tending to fornication and Idolatry amongst them, ch. 2. At Sardis their work was faire in outward shew, but inwardly nothing but flesh & rottenness, ch. 3. At Laodicea, they were ministers who halied betweene two opinions, and were neither hot nor cold ch. 3.

Q. What doth Christ exhort them vnto?

A. Repentance and amendment of life.

Q. To their repentance what is annexed?

A. 3

An. A gracious promise to bee written in the Booke of life.

Qy. To their wilfull perseverance in their sinnes, what is answ^{er}?

An. A heavy threatening that he will come suddenly vpon them. as a thiefe, and they shall not know the houre. chap. 1. 10.

Qy. Having learned the first of things, as they stood for the present when the Revelation was given, what next succeeded?

An. The prophesie of things to come, which is either generall, as touching such things as should happen to the whole world, or particular (but yet of more moment then the former) as touching such things as should happen to the Church.

Qy. What is the end of the Prophesie of the Church?

An. That the faithfull admonished before-hand of the assaults and bloudy attempts, which the diuell and the world should make vpon the Church might be confirmed in faith and patience, to stand resolute in despite of both, till the day of the coming of Christ Iesus.

Qy. What is the end of the Prophesie of the world?

An. To shew the iudgements that God would execute vpon the Enemies of his Church, and the sealing vp of the Elect before the execution of these iudgements: that they might be kept from euill as appeareth by the 7. 8. 9. chapters.

Qy. If the Hell was kept from euill, to what end was this Revelation given, as fore-warned them that they should suffer trouble and persecution?

An. To be kept from euill is understood that notwithstanding all the violence and persecution offered them, yet they were not overcome or driven from faith, or the hope they had of eternall happinesse, but therein they did ioy and triumph, howsoever the world thought them plunged in despair and sorrow.

Qy. What is the second vision that Iohn had?

An. The vision wherein was revealed vnto him the Maiesty of God the Father, to giue the greater authority vnto this booke wherein his excellency is likewise set forth vnto vs, as well as the Sonnes, in a description fit for our capacity.

Qy. How is the glory of the Father described?

An. In these fixe things: as the figures of his office, of his nature of his assistances of his effects, of the instruments which hee employeth to that purpose and of else events that follow.

Qy. What is his office?

An. To iudge the whole earth and therefore he is apprehended of Iohn lying vpon a Throne, c. 4. 1.

Qy. How is his nature represented?

An. By the beauty of the Jasper stone, and the Sarcine chap. 4. 1.

Qy. Who are his assistants?

An. The honourable company of the Prophetis and Apostles clothed in white rayments, & crowned with gold chap. 4. 1.

Qy. What are the effects of his magnificence?

An. Lightning, thunder, and voyces, &c.

Qy. Who be his instruments?

An. The company of the celestiall creatures, in number so many as are needfull for the execution of the will of God, through all the corners of the world, and the whole army of creatures vnder heauen, figured vnto vs by the Sea of glass like vnto Christall.

Qy. Why are the celestiall creatures said to be full of eyes?

An. Because of their watchfulness in the seruice of God.

Qy. Why is the first compared vnto a Lyon?

An. Because of his courage.

Qy. Why the second to an Ox?

An. Because of his strength.

Qy. Why hath the third the face of a man?

An. Because of his prouidence.

Qy. Why is the fourth likened to a flying Eagle?

An. Because of his agility and swiftnesse.

Qy. What are the vntis that follow the description of his magnificence?

An. The praise and glory which the Angels giue vnto him that sits vpon the throne, and the reuerence and homage which the Elders shew vnto him.

Qy. In what manner?

An. By prostrating themselves before him casting their crowns at his feet chap. 4. 10.

Qy. Having procured so great authority to the words of this Revelation, by the description of the Maiesty of the giuer what follows?

An. The preservation of the two booke, whereof the one being great and large, written within and without, and sealed with seauen Seales, containeth the history of the world: the other being but little includeth the history of the Church.

Qy. Who opens the scales of this booke?

An. Christ Iesus.

Qy. Were none solicited thereunto but he?

An. Yes, a generall proclamation was made by an Angell to see if any would open it, but none neither in heauen nor earth, nor vnder the earth was made able or worthy to open or looke vpon the booke, save the Lion of the tribe of Iuda, and the Lambe that stood in the midst of the throne & of the Elders, which was Christ Iesus c. 5. 1. to 7.

Qy. What do we learne by this that none were able to vnclose the booke but he?

An. That he is the onely Mediator betweene God and man: that no other creature either in heauen or earth is acquainted with the secret counsels of God or can reuelate them vnto vs but he.

Qy. Why is he called a Lyon and a Lambe, names of contrary natures?

An. He is called a Lyon in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Qy. What was contained in this Booke, when Christ had opened it?

An. The eternall purpose of God for the punishing and putting forth of plagues vpon the world.

Qy. What moved him thereunto?

An. The incredulity and wickednesse of men.

Qy. What were the plagues?

An. Of two sorts: either such as afflicted other creatures as the earth, sea, herbs, plants, fountains, &c. ch. 8. or such as were inflicted vpon men, ch. 9.

Qy. What were those?

An. Those were of two sorts, either by way of torment or cruell murder.

Qy. What was the cause of that tyranny?

An. Smoke and sulphure which issued from the bottomlesse pit, whereby is figured the spiritual darknesse, with which mens consciences were tormented: and from this darknesse of mind, as the last 4d issue the other plague of slaughter and blood shed in many yeares expressed and published through Christendome by the Popes of Rome chap. 5. 1. 5.

Q^y. What is the general scope of the precedents?

An. As touching the person of God, we learn three things. First, his loving favour. In denouncing and giving knowledge before-hand, by evident tokens, that rigor he purposed to execute afterward if he saw no amendment in the course of our lives chap. 6. Secondly, his mercifull care over the Elect in arming them with defensive Armour to cover them against the fould of those evils that were to overflow the whole world, chap. 17. Thirdly, the truth of his justice, in executing all those plagues upon the world, which he had fore-told chap. 8, 9.

Q^y. What do we learn as touching our selves?

An. Three things attention to regard the threatenings of God: repentance, to be sorry for our sinnes; and amendment of life, to prevent the rigor of his justice.

Q^y. What as touching the Instruments of God, which he useth in executing of his will?

An. Three things: First, that they were Angels. Secondly, that they were obedient at his becke: and thirdly, that they were expeditious in performing of their charge.

Q^y. What learn we as touching the Elect?

An. Three things. First their place, they stood before the throne, and before the Lambe, whereby is shewed that as they are vnder the protection of God, so are they alwayes ready to do him service. Secondly, their habite they were clothed in white Robes washed in the blood of the Lambe whereby is signified their pure, peaceable & ioyfull dignity. Thirdly, their victory, they had Palmes in their hands: whereby we are put in minde of the combats which they had sustained for the name of God, and the eternal triumph which they haue in heaven, by the communion and fellowship of our Saviour Christ, Iesus chap. 7, 9.

Q^y. What as touching a naturall man?

An. A spirituall misery which spreads it selfe in three branches: Poverty of heart, for lacke of vnderstanding: blindness of minde, for lacke of faith: and nakednes of soule, for lacke of the white robes of righteousness in Christ Iesus, cha. 1, 17.

Q^y. What as touching a regenerate man?

An. Three properties; strength of faith, keeping of the word of God, and free confession of his name chap. 1, 8.

Q^y. Proceede vnto the vision of the second Booke: who held the second booke in his hand?

An. A mighty Angell chap. 10, 1.

Q^y. Whom do you vnderstand by this Angell?

An. Our Saviour Christ that held the booke open in his hand.

Q^y. How is he described?

An. In great glory and magnificence.

Q^y. To what end?

An. To procure the greater authority to this prophesie following.

Q^y. What was contained in the booke which he held?

An. The prophetically history of the Church.

Q^y. To whom did he giue it?

An. To Iohn.

Q^y. How did he command him to use it?

An. He had him exee it, that is comprehend and thoroughly vnderstand it.

Q^y. How is the history of the Church diuided?

An. Into two parts, into the Ministry or deeds of the Prophets, & the whole body of the Church.

Q^y. In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

An. In two parts, in their fighting vnder the Crosse, in their murdering, and in their raising vp againe.

Q^y. When began their fight?

An. Presently vpon the death of Christ.

Q^y. How long did it continue?

An. One thousand, two hundred and threescore years.

Q^y. The Text saith dayes, chap. 1, 13.

An. True, but it is to be vnderstood yeares, after the example of Ezeckiel and Daniel, who interpret their vision in like manner dayes for yeares.

Q^y. Who was prophesied that he should murder and almost quite extinguish the doctrine?

An. Pope Boniface the eight, who entered into the Papacy at the expiration of 1160 yeares, & 157.

Q^y. How did he meet?

An. Like a Foxe, by subtility, who in the night by a false Oracle, persuaded his predecessor Celestine to resigne his authority vnto him.

Q^y. How did he rule when he had got it?

An. Like an hungry Lyon killing & devouring the Saints of God.

Q^y. How long did he rule?

An. Three yeares and a half during which time the Church of Christ seemed to bee dead and lyen vnburi'd.

Q^y. The Text saith of Sodome and Egypt, how often dost you say of Rome?

An. By Sodome and Egypt is figuratiuely vnderstood Rome, by reason of the licentiousness and tyranny that was practised therein; for Sodome was not at that time, and Egypt was a Countrey and not a City.

Q^y. Who raised the Church againe?

An. The Spirit of life coming from God, cha. 11

Q^y. When?

An. Presently vpon the death of Boniface.

Q^y. How did Boniface?

An. Like a dogge, in prison, by the means of Sara Columnus, and a French Knight called Nagaret.

Q^y. Did the Spirit of God raise vp those that had bene slaine?

An. No.

Q^y. The Text saith, they ascended into heauen in a cloud.

An. Wee are to vnderstand by the vse of the Scripture, that the Church of the wicked is commonly called the world, or the earth: and the Church of the faithfull and Elect is called heauen therefore when it is said they ascended vp into heauen, the meaning is, they were withdrawne from the tyrannie of this wicked world and gathered into the celestially Church: that is, seeing the Temple and publike places were nor open vnto them secree places were sanctified vnto them, as if it were heauen apart from the rest of the world.

Q^y. What effects followed this separation?

An. Feare and terror in their enemies: ioy and thanksgiving in the Saints of God, that hee did vouchsafe to challenge his authority & soueraigne power over the world chap. 11, 17.

Q^y. Having touched the Ministry of the Church, let vs resume to the other part of our division, which was the whole body of the Church: how doth the whole body of the Church diuise it selfe?

An. Into two parts: into the Iewish Christian, and into the Christian Catholike Church, which consisteth

confisteth not only of Jewes, but of the beleev-
ing Gentiles also.

Q. When began the Christian Jewish Church?

A. At the instant of the conception of our Sa-
viour Christ.

Q. When began the Christian Catholike Church?

A. At that time when by the preaching of the
Apostles, the Gentiles were converted, and did
embrace the glad tydings of the Gospell.

*Q. What said Saint John continue here for our
instructions?*

A. The estate both of the Jewish and Christian
Catholike Church warfaring, or as it was subiect
to the assaults of her enemies.

*Q. What is the Jewish Christian Church com-
pared unto?*

A. A woman with child, chap. 12. 2.

Q. Why?

A. Because like unto a fruitfull Woman, it is
continually to bring forth children unto the Lord.

Q. How is that woman described?

A. By her attire, and by her standing, chapter

12. 1.

Q. How was her attire?

A. Of two sorts: the cloathing of her body,
and the ornament of her head.

Q. How was her body clothed?

A. With the Sunne.

Q. What was 'therely signified?

A. The inestimable glory, given unto the
Church of God.

Q. How was her head adorned?

A. With a Crowne of twelve Starres.

Q. What is 'therely signified?

A. The Kingdom of heaven, which belongeth
unto the Church.

Q. How did she stand?

A. Upon the Moone.

Q. What do we learn by that?

A. That the true Church trampleth vnder her
feete all variablenesse, unto which all things vnder
the Moone are subiect.

Q. What was her countenance?

A. She travelled, and was in danger to have her
childe deuoured chap. 12. 4.

Q. By whom?

A. By a fiery dragon that had seauen heads,
and vpon every head a crowne and ten hornes.

Q. What do you vnderstand by the Dragon?

A. Satan.

Q. What by his seauen heads?

A. His wonderfull pollicy and wisdom able
at once to disturbe the seauen Churches, that is, the
vniuersall Church.

Q. What by his seauen crownes?

A. His magnificence and authority, euery head
being as the head of a King.

Q. What by his ten hornes?

A. His great power, sufficiently furnished to
hurt the whole world.

*Q. What is vnderstood by the child whom he
would deuoure?*

A. Christ mystically, that is, one and entire
Christ in a mystery, compounded of the person of
Christ, as of the Head; and of the body of the
Church, as of all the Members thereof, vniited to
the Head by his Spirit.

Q. How was the child delivered?

A. God tooke it vp into heauen, and prepared
a place for the Mother in the Wilderness.

Q. Did Satans malice be ended?

A. No: he gaue two assaunts more.

Q. Where was the first?

A. In heauen.

Q. In what manner?

A. He accused the Elc& of God day and night.

Q. What was his successe?

A. Hee was throwne downe from thence by
the power of Michael, that is, of Christ Iesus.

Q. Where was his second assault?

A. In earth, vpon the mother of the childen,
and vpon the Church of the Jewes and the Church
of the Gentiles, afterward gathered together in
Christ.

*Q. How did the mother, that is, the Church of the
Jewes escape in this assault?*

A. She was carried by the power of God, as by
the wings of an Eagle, into a place of refuge.

Q. What place was that?

A. Pella a Towne seated on the other side of
Jordan, in a desert Countrey.

Q. How did Satans pursue her?

A. With a flood of water, cast out of his
mouth.

Q. What vnderstand you by the flood of water?

A. The Romanes, which destroyed Ierusalem,
and the Sanctuary that was therein.

*Q. Who dranke up that flood of water, that is, did
not hurt the Church?*

A. The earth, that is, the wicked sort of the
Jewes, whose bloody massacre satisfied the fury of
the Romanes, so that the Elc& had liberty to es-
cape.

*Q. When Satans saw himselfe againe persecuted,
how did he take it?*

A. He was wroth, and made warre vpon the
rest of the seede of the woman, that is, vpon the
Christian Catholike Church.

*Q. How many principall things are we to note in
the history of the Christian Catholike Church?*

A. Three: her combats, her victory, and her
glory.

Q. With whom were her combats?

A. With two kinde of beasts the one where-
of had seauen heads, and came out of the sea: the
other had two heads, and sprang out of the earth,
chap. 13.

Q. What do you vnderstand by the first beast?

A. The Tyranny inflicted vpon the Church, by
the euill government of the Romane Empire?

Q. What by the second beast?

A. The persecution of the Paynfull Hiera-
chy, by the succession of Popes.

*Q. Against whom doth the Church obtaine her
victory?*

A. Against the two beasts and the Dragon be-
fore spoken of, and against the Whore of the spi-
rituall Babylon described in the 17. chapter.

*Q. What is vnderstood by the Whore of Ba-
ylon?*

A. The great Citie of Rome, which reigned
ouer the Kings of the earth chap. 17. 18.

*Q. By what means doth the Church get victory
ouer her enemies?*

A. By the assistance of Christ her head, and
captaine.

*Q. Into how many parts doth his assistance
spread?*

A. Into foure: the preaching of his word, and
the works of faith, patience, obedience, set downe

in the 14. chapter, and also threatenings and judgements proceeding from his divine justice declared in the 19. and 20. chapters.

Q^y Wherein consisteth the glory of the Church?

Aⁿ In her perpetual triumph in the world to come, joyed to her bridegroom. Christ Jesus, in joy that never shall have end a range of which joy is in some sort made manifest to vs in chapter 21. and 22.

Q^y But what shall become of the enemies of the Church?

Aⁿ They shall have their portion in the Lake

that burneth with fire and brimstone, which is the second death, chap. 19. 8.

Q^y How many kinds of deaths are there mentioned in man?

Aⁿ Two the first, which is a separation of the soule and body, and of this kind of death all sorts of people must taste, as well the godly as ungodly: and the second which is a separation of the soule and body from the presence of God, for ever to remain in darknesse; and this is the death that the wicked onely must dye.

Sarahannah Jayorman Dopper
Wife of *Leif* *3rd of August 1713*
Agod to you

FINIS.

the
the
all
es
of
for
the